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OF  
THOMAS HOBBS  
OF MALMESBURY

NOW FIRST COLLECTED AND EDITED

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# **I N D E X.**

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**a**



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DE CIVE—nothing in it contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—does not meddle with the civil laws of any particular nation whatsoever. ii. *ded.*:—describes the duties of men, first as *men*, next as *Christians*. ii. *pref.*:—takes its beginning from the matter of civil government, and proceeds thence to its generation and form. *ibid.*:—the part called *Liberty*, contains what. *ibid.*:—the part *Dominion*, what. *ibid.*:—the part *Religion*, what. *ibid.*:—the reasons which moved the writing of *De Cive*. *ibid.*:—the rules to himself by the writer, to leave the determination of the justice of all single actions to the law, not to dispute what are the laws of any government in particular, nor to appear to think that less obedience is due in an *aristocracy* or *democracy* than in a *monarchy*. *ibid.*:—to dispute no doctrines of theologians, save those which deny the obedience of subjects and shake the foundations of government. *ibid.*:—was privately dispersed amongst the author's friends before being published. *ibid.*:—the points most bitterly excepted against, that the civil power was made too large, liberty of conscience taken away, and kings set above the laws. *ibid.*:—these exceptions by whom taken. *ibid.*:—these knots thereupon tied by the author somewhat faster. *ibid.*:—the *annotations* added for the sake of whom. *ibid.*:—delivers so much only of the law of nature as relates to peace. ii. 49:—in it is explained the



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if a democracy decree anything against the laws of nature, it is the *sin*, not of the civil person, but of those by whose voices decreed. ii. 102. iv. 140. cannot fail. ii. 107. iv. 159.

all the popular men in a democracy obliged to promote unworthy men, why. ii. 132:—more favourites to satisfy, than in monarchy. *ibid.*:—in a democracy there are as many *Neros* as there are orators that flatter the people. ii. 133:—powerful and popular men banished and put to death not less in democracies than in monarchies. ii. 134:—of liberty from the laws, no more in a democracy than in a monarchy. *ibid.*:—subjects have no greater liberty in a popular, than in a monarchical state. ii. 135:—those that desire the former, are deceived by the equal participation of commands and offices. *ibid.*

the incommodities of a democracy arising from trial of wits. ii. 136.

might be put on an equality with monarchy in point of *deliberation*, how. ii. 140. democracy is what. iv. 127:—precedes in order of time all other government. iv. 138.

in democracy the *use* of the sovereignty is always in one or a few men. iv. 141:—is in fact an aristocracy of orators, or a monarchy of one orator. *ibid.* 165. proceeds from rebellion against monarchy, followed by anarchy. vi. 151.

in democratical assemblies, impudence does almost all that is done. vi. 250.

**DEMON**—demons or spirits, good or bad, supposed to enter into a man, and move his organs as madmen use to do. iii. 65:—by a demon to be understood

among the Gentiles sometimes an *ague*, sometimes a devil. iii. 66.

all places filled by the Gentiles with demons. iii. 99.

apparitions called by the Greeks by the name of *demons*. iii. 387. iv. 62-3:—the imagery of the brain conceived by the Gentiles to be *demons*. iii. 389, 605, 638. the enemy hath introduced the demonology of the heathen poets. iii. 605:—we err by giving heed to the demonology of such as *play the part of liars with a seared conscience*. *ibid.*

the general name of the ancients for the images of sight in the fancy and in the sense. iii. 638:—were feared by them as things of an unlimited power to do them good or harm. *ibid.*:—*demonology* established by the governors of heathen commonwealths. *ibid.*

what kind of things were the heathen demons, appears from Hesiod and other histories. iii. 639.

*demonology* communicated by the Greeks into Asia, Egypt, and Italy. iii. 639.

the apparitions men see in the dark, or in a dream, or vision, taken for demons. iii. 644.

the demonology and use of exorcism of the Church of Rome keep the people in awe of their power. iii. 693.

**DEMONSTRATION**—what part of natural philosophy to be explicated by demonstration, properly so called. i. 72.

the method of demonstration, is *synthetical*. i. 80, 81:—the same method that served for invention, serves also for demonstration. i. 80:—supposes two persons at least, and syllogistic speech. *ibid.* demonstration, what it is. i. 86:—definition of. *ibid.*:—true demonstration, what. *ibid.*

derivation of the name. i. 86:—confined by the Greeks and Latins to propositions in geometry, why. i. 86-7.

methodical demonstration, what is proper to. i. 87:—the true succession of reasons, according to the rules of syllogizing, necessary to demonstration. *ibid.*:—demonstration must proceed in the same method by which the invention proceeded. *ibid.*

the faults of demonstration. i. 88.

none true but such as is *scientific*. i. 312:—none *scientific*, but that proceeding from a knowledge of the causes of the construction of the problem. *ibid.* in demonstration and all rigorous search after truth, judgment does all, except what. iii. 59:—the need for fancy, is what. *ibid.*

- in demonstrations tending to absurdity, it is no good logic to require all along the operation of the cause, why. vii. 62:—there is room for demonstration, where. vii. 184:—lies not of the causes of natural bodies, why. *ibid.*:—legitimate demonstration requires what. *ibid.*:—error in demonstration can spring but from what two causes. vii. 211:—the rules of are two only, true principles and necessary inferences. vii. 212.
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- DEMOSTHENES**—his comparison of a state negligent in providing the means of defence before the frontiers are invaded, to gladiators that guard that part of their body where they feel the smart of the blow. ii. 170.
- DENSE**—and rare, what. i. 375, 509. vii. 115, 172, 224:—are names of multitude. i. 509:—are constituted by the multitude and paucity of the parts contained in the same space. *ibid.*
- DE RUYTER**—defeated by Blake. vi. 386.
- DES CARTES**—observed that the sphere generates the four colours, as well as the prism. i. 463:—thereby explained the cause of the colours of the rainbow. *ibid.*:—his opinion, that the earth, except the surface, is of the same nature with all other stars, and bright. vii. 57-8:—his opinion of the freeing of the clouds, and of their breaking being the cause of thunder. vii. 126:—supposes that the air, in plagues, is infected by little flies. vii. 136. attributes no motion at all, but an inclination to action, to the object of sense. vii. 340.
- DESIRE**—is hope without fear. i. 409. the impression from things desired or feared, sometimes strong enough to break our sleep. iii. 13:—desire, how it regulates the train of thoughts. *ibid.* how generally distinguished from appetite. iii. 39:—how from love. iii. 40. of good to another, benevolence, good will, charity. iii. 43:—if to mankind generally, good nature. *ibid.* of desire and aversion, the language is imperative. iii. 50:—of the desire to know, interrogative. *ibid.* the thoughts are to the desires as scouts and spies. iii. 61:—to have no desires, is to be dead. iii. 62. the object of man's desire, not to enjoy once and for an instant only, but to ensure for ever the way of his future desire. iii. 85. the desires that dispose men to obey a common power. iii. 86-7.
- δεσπότης**—a lord, or master. iii. 188.
- DESPAIR**—appetite without an opinion of attaining. iii. 43:—absolute privation of all hope. iv. 44.
- DESPOTICAL**—dominion, is by conquest or victory in war. iii. 188.
- DEVIL**—the devils why said to have confessed Christ. iii. 68. the devil inflamed the ambition of the woman, by telling her that they should be as gods. iii. 194. the *devil and his angels*, how to be understood in the New Testament. iii. 392-3. the *doctrine* of devils, is the doctrine of the heathen concerning demons. iii. 408. 639. no devil or angel can do a miracle, why, iii. 432:—a juggler, if his art were not now ordinarily practised, might be thought to do his wonders by the power of the devil. iii. 434. he and his angels shall be tormented everlastingly. iv. 358. in Scripture, two sorts of things in English translated *devils*. v. 210-11. the Devil's Mountain. vi. 165.
- DEVONSHIRE**—William Earl of. i. epia. dedic. ii. ded.:—not the credit of the author nor ornament of style, but the weight of reason recommends any opinion to him. *ibid.*
- DEUTERONOMY**—so called, why. iii. 515:—made law by Moses, when. *ibid.*:—was commanded to be written on great stones, at the passing over Jordan. *ibid.*:—was written by Moses himself in a book, and placed in the *side* of the ark. *ibid.* ii. 237:—commanded the kings of Israel to keep a copy. iii. 516. ii. 237:—was lost, and found again in the temple in the time of Josiah. *ibid.* ii. 245. no other book, from Moses till after the Captivity, received amongst the Jews for the law of God. iii. 516. ii. 237, 246. finally lost in the sack of Jerusalem at the Captivity. iii. 516.
- DIABOLUS**—the *Accuser*. iii. 448. See **SATAN**.
- διάκονος**—signifies a *minister*. iii. 530:—one that voluntarily does the business of another. *ibid.*:—his ministry in the Church called *serving of tables*. *ibid.*—See **DEACON**.
- DIANA**—of the Ephesians. iii. 225.
- DIAPHANOUS**—in bodies so called, the beams of light passing through retain the same order, or the reversion of that order. i. 480:—bodies perfectly diaphanous, are perfectly homogeneous. *ibid.*:—some bodies diaphanous by nature, others by heat. *ibid.*:—the latter consist of parts naturally diaphanous. *ibid.* the diaphanous medium which surrounds

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- DICTATOR**—was the prime officer only of the Roman people. ii. 104:—was a subordinate monarch. iv. 135, 143.
- DIFFER**—two bodies are said to differ, when. i. 132:—to differ in *species*, and in *genus*, when. i. 133.
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- DIFFIDENCE**—constant despair. iii. 43:—is dishonourable, why. iii. 79.
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- DIGNITY**—the public worth of a man, or the value set on him by the commonwealth. iii. 76.
- DILATATION and CONTRACTION**—what. i. 342-3:—suppose that the internal parts either come nearer to, or go further from the external parts. i. 343.
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- DISCRETION**—the distinguishing between things in matter of conversation and business, where times, places, and persons are to be discerned. iii. 57:—is commended for itself, without the help of fancy. *ibid.*:—he that has this virtue, with an often application of his thoughts to their end, will be easily fitted with similitudes. *ibid.*
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- ECLIPTIC**—line, the way of the earth, considered as a *point*. i. 111:—the greatest declination of, how many degrees. i. 437:—the *ecliptic* of the sun, and the *ecliptic* of the earth. vii. 98:—its obliquity, whence. vii. 104.
- EDGE-HILL**—battle of. vi. 315.
- EDICT**—decrees and edicts of princes, why believed to be laws. ii. 193.
- EDWARD III**—made the Statute of *Provisors*, to remedy what mischief. vi. 111, 113.
- EFFECT**—the effects and appearances of things, are the faculties and powers of bodies. i. 5. knowledge of effects, how gotten by the knowledge of their generation. i. 6. when we are said to know any effect. i. 66. the accident generated in the *patient*, is called the effect. i. 120:—is produced according to some accident affecting both the agent and the patient. i. 121. where no effect, there no cause. i. 122. may be frustrated by a defect in either patient or agent. i. 122:—is produced in the same instant in which the cause is entire. i. 123, 128. every effect is produced by a necessary cause. i. 123. all effects that have been, or shall be produced, have their necessity in things antecedent. i. 123:—causation and production of effects consists in a certain continual progress. i. 123:—in which the first part must be cause, the last effect. i. 124:—like effects are produced by like agents and patients, at one time as at another. i. 125. no effect whatsoever, to which something is not contributed by the several motions of all the several things in the world. i. 530-31:—no effect which the power of God cannot produce by many several ways. vii. 3, 88:—all are produced by motion. *ibid.*
- EGYPT**—the nymph. iii. 103.
- EGYPT**—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:—thought to have deluded the spectators by a false show of things. iii. 611:—worshipped leeks and onions. *ibid.*:—thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. *ibid.* vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74. why so little rain in Egypt. vii. 41, 42. εἶδος, εἶδωλον, εἶδα—i. 404. iii. 649. εἰς—πιστεύω εἰς, words never used but in the writings of divines. iii. 54. εἰκῖνον, εἰκῖνινον—how used by Aristotle. i. 118.
- ELDER**—the seventy elders. iii. 66, 386, 421. is, in the New Testament, the name of an office. iii. 526:—were presidents of the assemblies in the absence of the apostles. iii. 528:—were in the apostles' time subordinate one to another. iv. 194.
- ELEAZAR**—and Joshua, distributed the land of promise amongst the Israelites. iii. 234:—assigned to the tribe of Levi no land. *ibid.*:—but the tenth of the

- whole fruits. *ibid.* :—ruled Israel as God's lieutenant, after Moses. iii. 441 :—on Aaron's death the sacerdotal kingdom descended to him. iii. 468. ii. 241.
- ELECT**—are such as God has determined should become his subjects. iii. 431 :—for them only are miracles wrought. *ibid.* :—are sometimes called *the Church*. iii. 459. ii. 276 :—shall enjoy eternal life by grace. iii. 623 :—shall have their earthly bodies suddenly changed, and made spiritual and immortal. iii. 625. shall be in the estate of Adam before sin committed. iii. 625 :—are the only children of the resurrection. iii. 627 :—are equal to the angels, and are the children of God. *ibid.* :—shall be not consumed, but refined, in the conflagration of the world at the day of judgment. iii. 632. are not properly called a *Church*. ii. 276 :—are a *future Church*. *ibid.* 279 :—shall triumph over the reprobate. ii. 276.
- ELECTION**—the *liberty* of election does not do away with the *necessity* of electing this or that particular thing. iv. 245 :—he that is led to prison by force, has election whether he will walk or be dragged. iv. 264.
- ELIAS**—the prophet. iii. 417 :—he and Enoch immortal otherwise than by the resurrection. iii. 443 :—his inspiration proved by what miracle. iv. 63.
- ELIJAH**—and Ahab. iv. 332.
- ELISHA**—the prophet. iii. 417, 493.
- ELIZABETH**—totally dissolved the power of the pope. iii. 696 :—cast out his ecclesiastics by her exorcisms. iii. 700 :—the debate in the reign of Mary as to proceeding against her upon the statute of Henry VIII for heresy. iv. 405 :—on coming to the crown repealed all former laws concerning the punishment of heretics. *ibid.* :—her commission to the bishops, called *the High Commission*. *ibid.*
- ELOQUENCE**—is power, because seeming prudence. iii. 75 :—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89 :—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248 :—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701 :—may stand very well together. iii. 702. its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137 :—takes its principles of reasoning from vulgar opinions. *ibid.* :—addresses itself to the passions. ii. 138 :—its end not truth, but victory. *ibid.* 162. wisdom separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161 :—the various qualities and ends of each. ii. 162 :—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211 :—its power in exciting the passions. iv. 212.
- EMANCIPATION**—is the same thing as manumission. ii. 119.
- EMBRYO**—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES**—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR**—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375 :—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661 :—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694 :—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS**—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT**—is a sign of power. iii. 80.
- EMPSON and DUDLEY**—were not favorites, but sponges, of Henry VII. vi. 120 :—well squeezed by his son. *ibid.*
- EMPTY**—and full, what. i. 107.
- EMPUSA**—what. i. ep. ded. :—sent by Hecate, as a sign of approaching evil fortune. *ibid.* :—the best exorcism against her, what. *ibid.* :—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION**—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END**—the last reckoned of extremes, of which the first is the beginning. i. 98 :—by some called the *final cause*. i. 131.



- from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
- he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
- to every end the means are determined by nature or by God supernaturally. iii. 577.
- the reason which commands the end, commands the means necessary to the end. ii. 41.
- is the attaining of what pleases. iv. 32.
- near* and *remote*. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.
- ENDEAVOUR**—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
- of a body moved, which way it tendeth. i. 215:—in motion by concourse, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
- all endeavour is propagated *in infinitum*. i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. *ibid*.
- is still the same, whether there be resistance or not. i. 333.
- to endeavour simply, is to go. i. 333.
- endeavour and pressure, how they differ. i. 333.
- whatsoever endeavoureth, is moved. i. 342, 385, 389.
- endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.
- the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
- is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
- is what. vii. 87.
- ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.
- ENEMY**—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid*. *ibid*.
- a declared enemy is not the subject of punishment. iii. 300.
- the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.
- ENERGUMENI**—a name for madmen, that is, moved or agitated with spirits. iii. 65.
- ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.
- ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
- the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. *ibid*.
- and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.
- it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. *ibid*.
- the land of, held of William the Conqueror. iii. 234.
- the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
- the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government *præter-political*. iii. 696:—the dissolution thereof. *ibid*.
- a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. *ibid*.
- was very lately an anarchy, and dissolute multitude of men. iv. 287.
- many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. *ibid*.
- the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure *absolute* monarchy. *ibid*.:—desire a king, lords, and commons. *ibid*.:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
- claims the dominion of the Sea. vi. 383.
- the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

- ENOCH**—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.
- ENTHUSIASM**—the supposed possession of madmen with a divine spirit. iii. 102.
- ENTITY**—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.
- ENVY**—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.
- ἐφαρμοσίς, ἐφαρμογή**—how used by Euclid. vii. 192, 196-7.
- EPHESIAN**—Diana. iii. 225.
- EPHESUS**—Council of. iv. 400. vi. 176.
- EPICURUS**—his *atoms*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.
- EPILEPSY**—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*
- ἐπίσκοπος**—an overseer, particularly a pastor or shepherd. iii. 526.
- EQUALITY**—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135. no definition of, in Euclid. i. 272. vii. 197 :—the definition necessary in geometry. vii. 197.
- of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. *ibid.*
- the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103.
- they are equal, that can do equal things against each other. ii. 7.
- equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.
- EQUATION**—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out. *ibid.* :—is best done by him that has the best natural wit. *ibid.*
- EQUILIBRIUM**—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*
- EQUINOX**—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.
- EQUIPONDERATION**—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of. *ibid.*
- two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. *ibid.* :—the centre of equiponderation is every plane thereof. i. 353.
- if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.*
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- EQUITY**—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. *ib.*
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- is the *habit* of allowing equality. iv. 110.
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- EQUIVOCAL**—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63.
- equivocation, is taken away by definition. i. 84.
- ERGAMENES**—destroys all the priests of Meroe. vi. 281. vii. 74.
- ERROR**—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 22.

- to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.
- errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence. *ibid.*
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- errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.
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- ESDRA—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412:—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.
- ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal cause*. i. 131:—not intelligible. *ibid.*
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- Est, *esti*—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.
- ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.
- ETERNAL—an eternal *now*, or *nunc-stans*. i. 413. iii. 35, 677. iv. 276, 299.
- whatsoever is eternal was never generated. i. 431.
- ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.
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- ETHICS—why have the writings of geometers increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*
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- ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*
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- EXCUSE**—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid*:—the want of means to know the law. *ibid*:—not the want of diligence to enquire. *ibid*:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid*:—facts done by authority, are excused against the author. *ibid*:—facts done by authority of the sovereign power, are totally excused. iii. 287.
- EXHORTATION**—and debortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid*.
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- EXORCISE**—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.
- EXPECTATION**—presumption of the future. iv. 17:—is from remembrance of the past. *ibid*.
- EXPERIENCE**—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.
- experience is nothing but memory. i. 3.
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- FINCH**—Chancellor, his flight. vi. 270.
- FIRE**—warms, not because it is body, but because it is hot. i. 121.  
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- FLEXION**—supposes mutation in respect of situation in respect of the smallest parts of the body bent. i. 343:—causes an accession from the interior to the exterior parts. *ibid*.
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- FOOL**—a natural fool may nod to the strokes of the clock, but can never know what hour it strikes. iii. 22.  
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- FRENCHMAN**—a name that formerly comprehended all foreigners, especially the Normans. vi. 84.
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 is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*  
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the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning the *kingdom of God* and policy ecclesiastical. *iii.* 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.* propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. *iii.* 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. *iii.* 631. distrusts nothing so much as his own elocution. *iii.* 711:—is confident it is not obscure. *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, *why.* *iii.* 711-12:—returns to his interrupted speculations of bodies natural. *iii.* 714. enjoyed his means of study by the goodness of William Earl of Devonshire. *ii.* *ded.*:—studied philosophy from inclination. *ii.* *pref.*:—his original plan of the *DE CORPORE*, *what.* *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, *why.* *ibid.* has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. *ii.* 198, *n.*:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him. *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. *iv.* *ep.* *ded.*:—has consulted, in writing, more with *logic* than *rhetoric.* *ibid.* suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. *iv.* 50. desires to have it noted against the new sect of Arians, that Christ was the *begotten Son of God.* *iv.* 175. writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. *iv.* 256, 278:—for what reason. *v.* 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. *iv.* 262-3. believes the omnipotence of God, but dares not say *how* everything is done. *iv.*

296:—could believe, if he could find in the Scriptures, that that may be called *whole*, which has no parts. *ibid.* the error he fell into (in *LEVIATHAN* p. 488) in the doctrine of the Trinity. *iv.* 316:—the same corrected. *iv.* 317 told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. *iv.* 317 feared some other man might not do to his liking. *ibid.* allows the denying of Christ with tongue not to all men, but how far. 361. his opinion, that the best government religion is by episcopacy, but in king's right. *iv.* 364:—his explanation of his words in the *LEVIATHAN* (p. 44) but because this doctrine will appear &c. 366:—will abstain from saying anything forbidden by the Church of England except this point, that *Jesus Christ* is for his sins. *iv.* 367. neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up the world by the greatest part of Hobbes' works. *iv.* 382. *Hobbius Hsauton-timorumenos.* *iv.* 413. writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. *iv.* 414:—his life thereby danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*—the first that fled. *ibid.*:—remained France eleven years. *ibid.*:—wrote book *DE CIVE* at Paris, to what end. 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, while at Paris, in Mathematics. *ibid.*:—while at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust safety with the French clergy. *ib.*:—no enemies but such as were the king and because the king's, therefore his. 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. 419:—taken by the throat for a fault his *LEVIATHAN*, made so by over-hasty construction. *iv.* 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—fixes the time when a subject has liberty to submit to a conqueror, to be when means of life are within the guards and prisons of the enemy. *iv.* 422. *iii.* 703:—which words signify what. *iv.* 422:—allows submission to Oliver only to

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μακαρισμός—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. *ibid.*

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- PLATO**—has treated of *law* in general, without professing the study of the law. iii. 251:—the inutility of his commonwealth. iii. 357:—his opinion that the disorders of states cannot be taken away till sovereigns become philosophers. ibid.:—has without need charged them with the sciences mathematical. ibid.:—has not put in order, or probably proved all the theorems of moral doctrine. ibid.  
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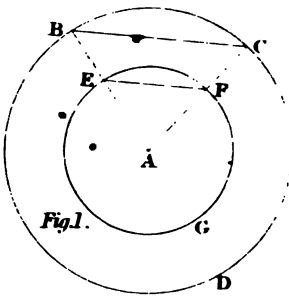


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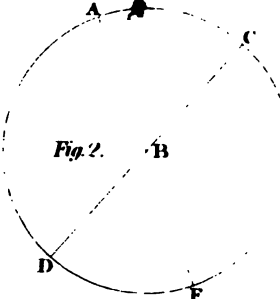


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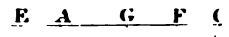


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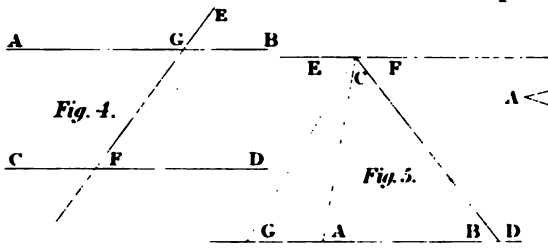


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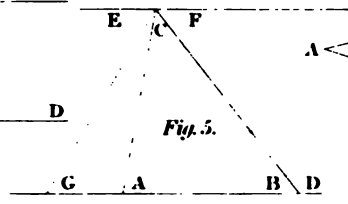


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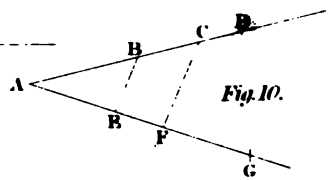


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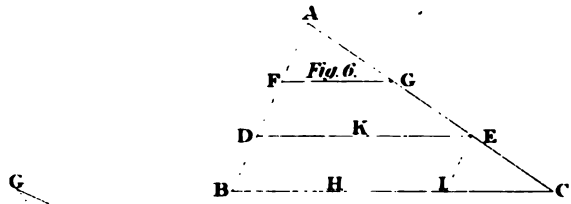


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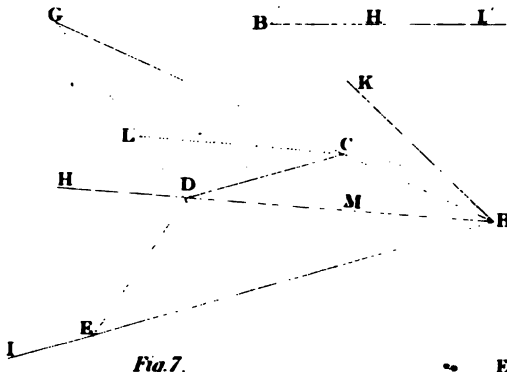


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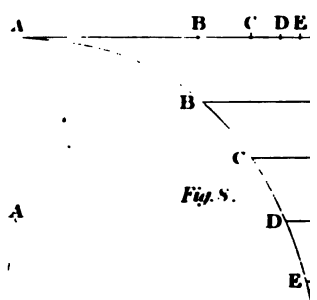


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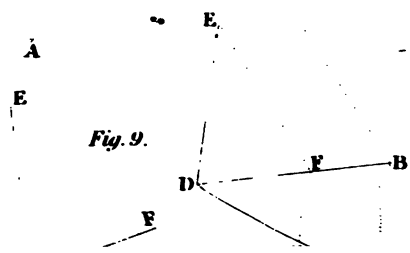
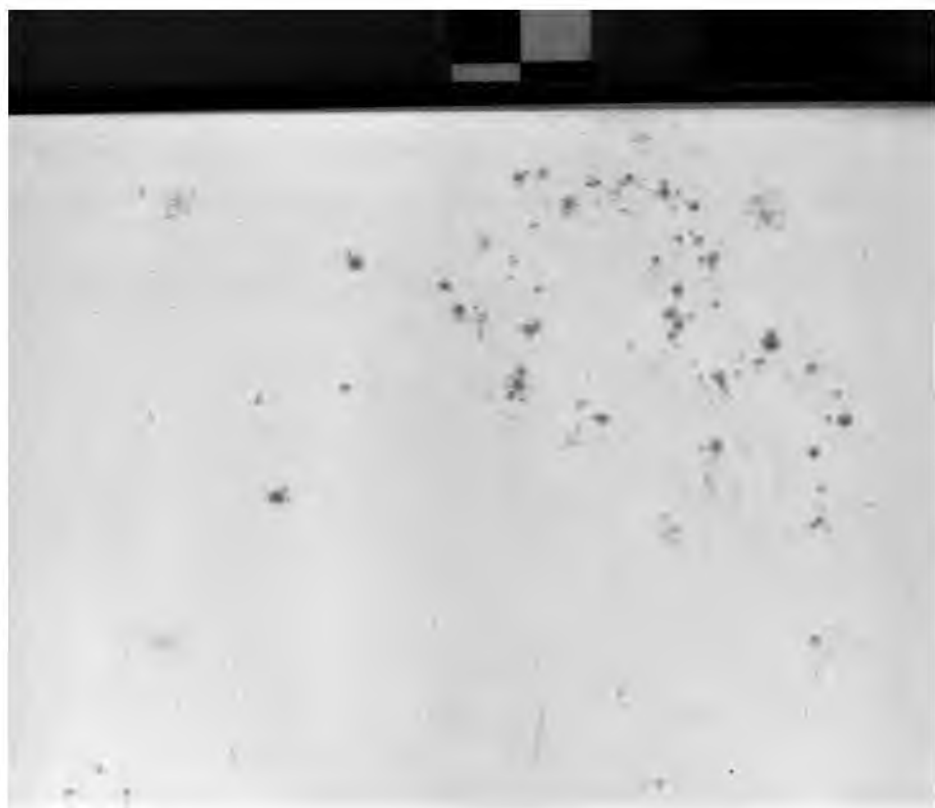
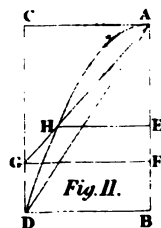
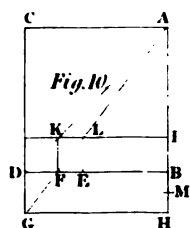
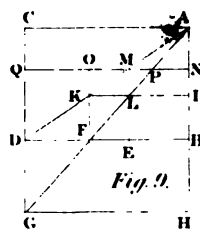
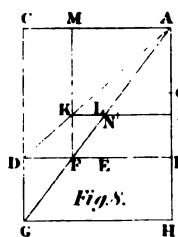
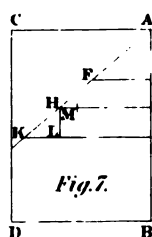
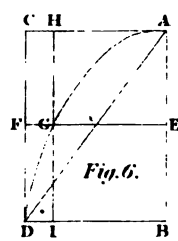
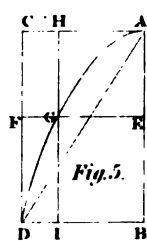
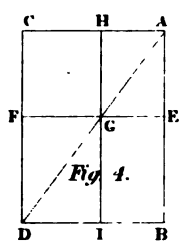
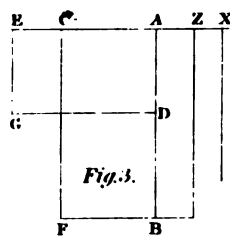
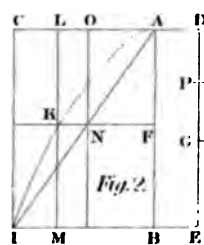
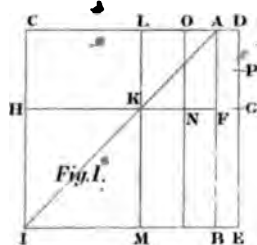
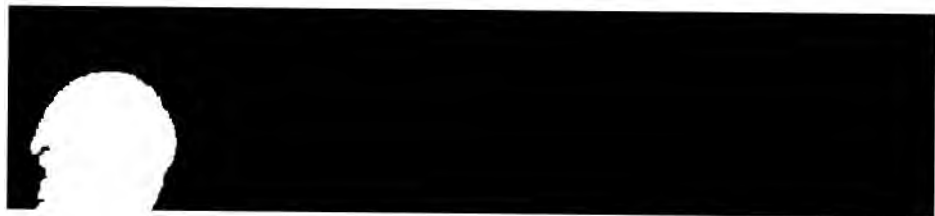
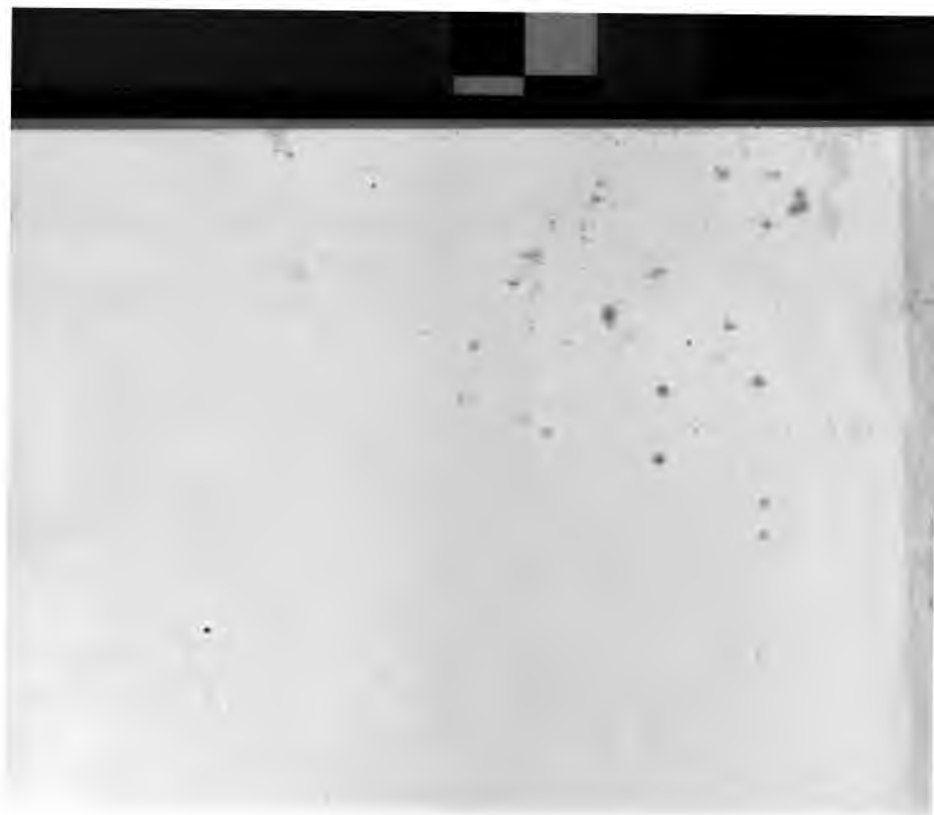


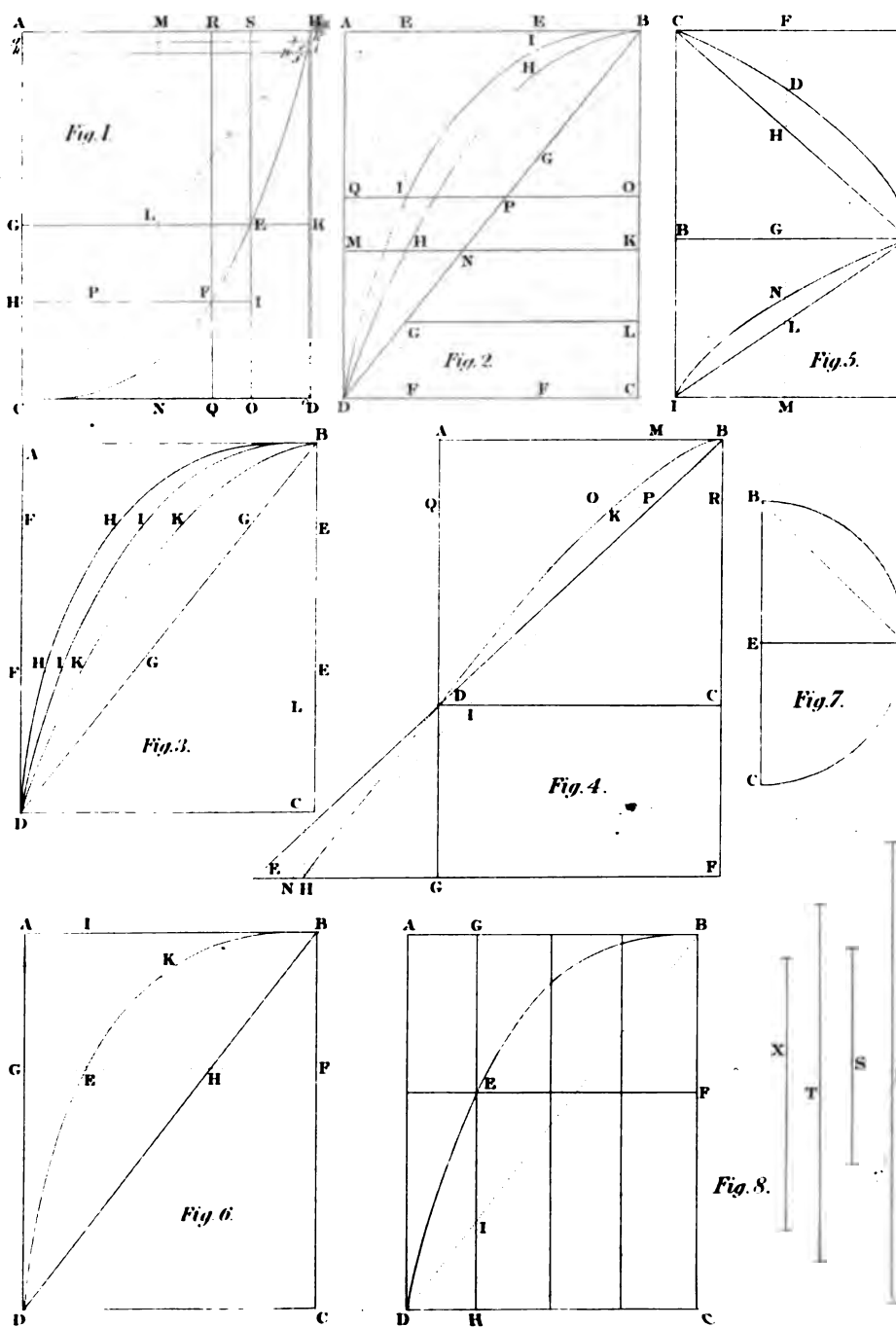
Fig. 9.



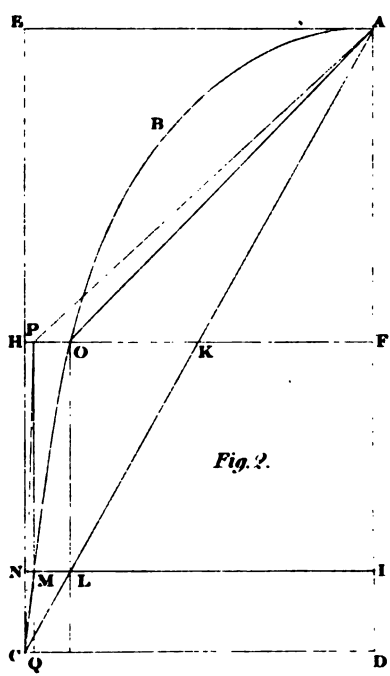
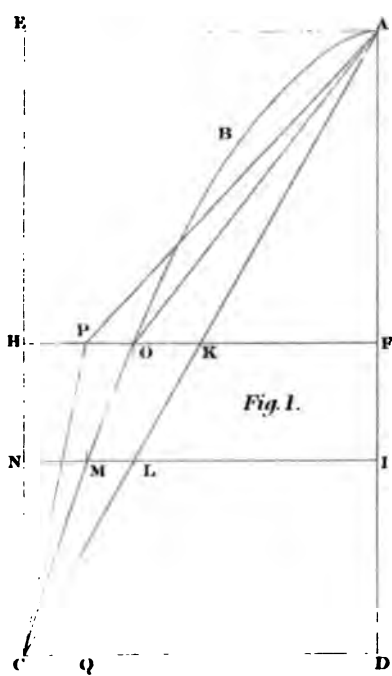
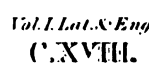




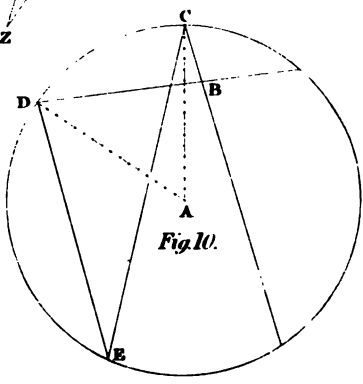
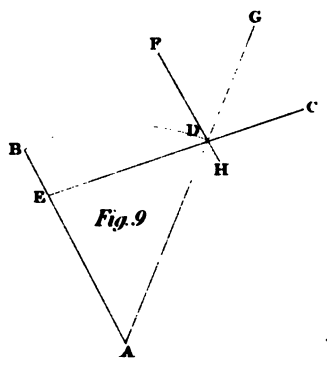
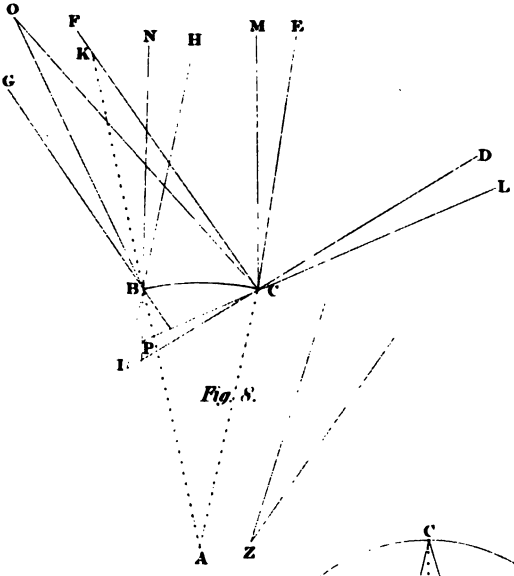
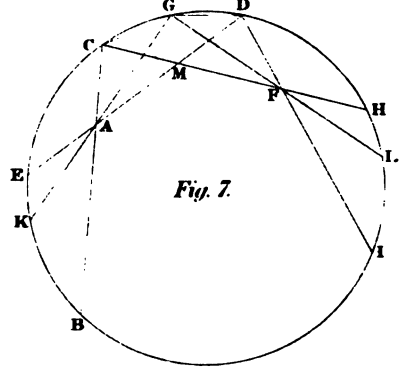
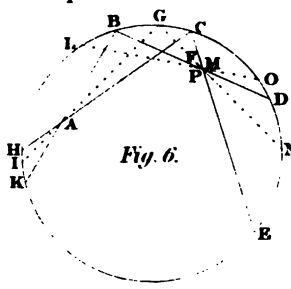
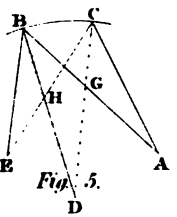
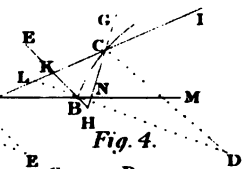
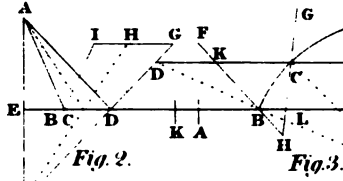
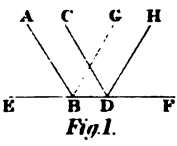






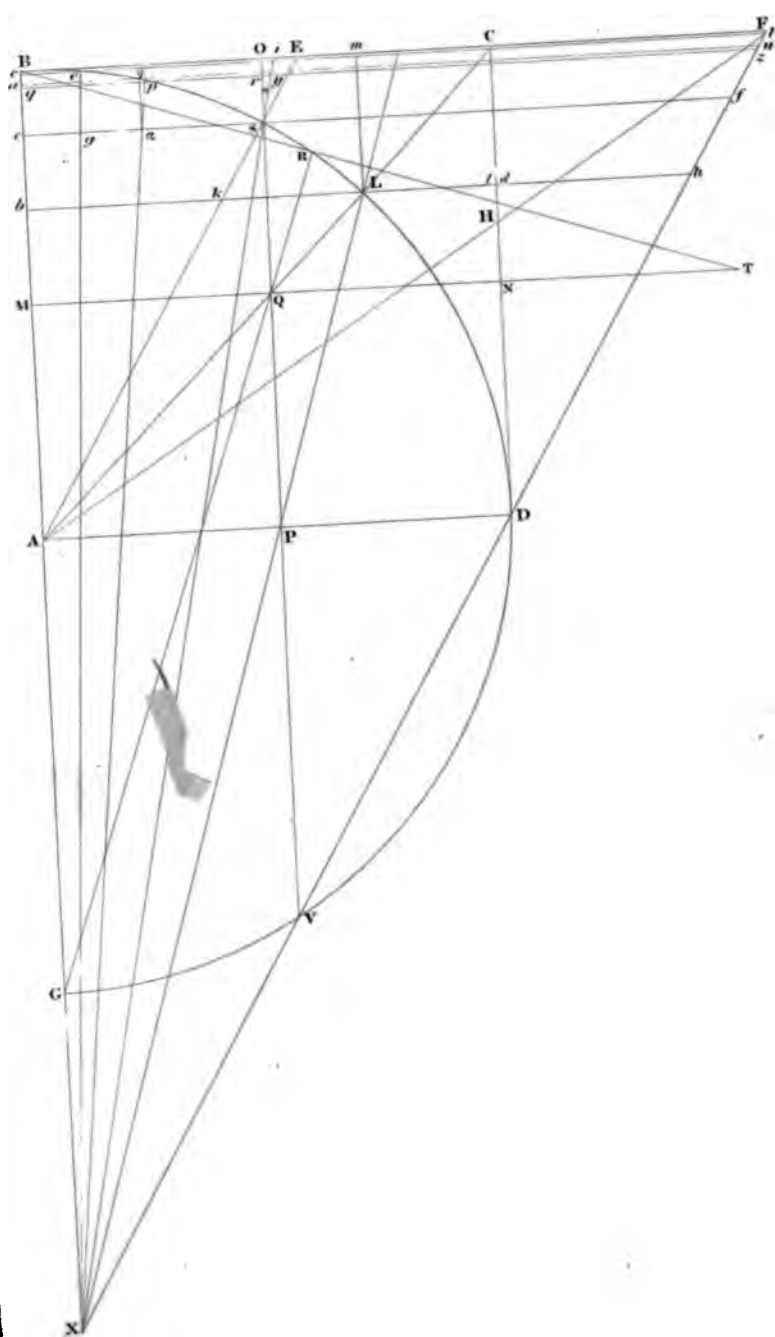




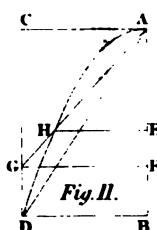
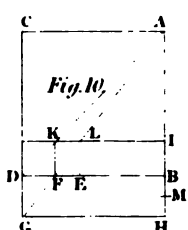
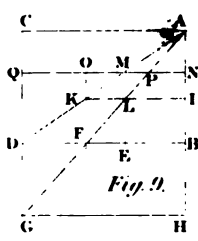
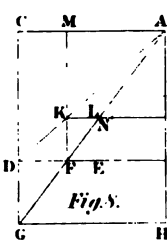
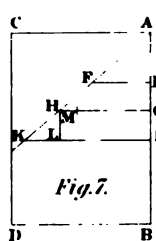
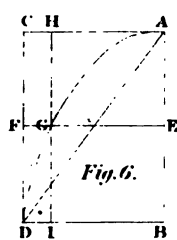
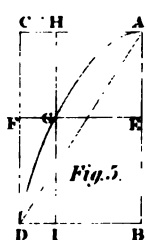
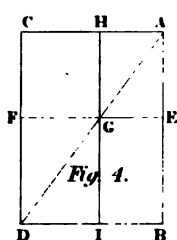
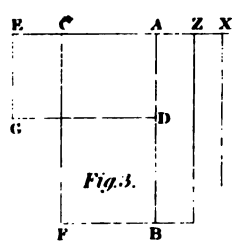
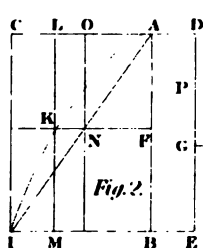
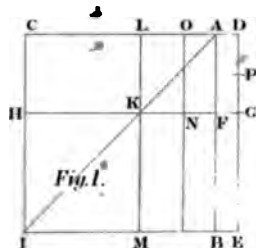




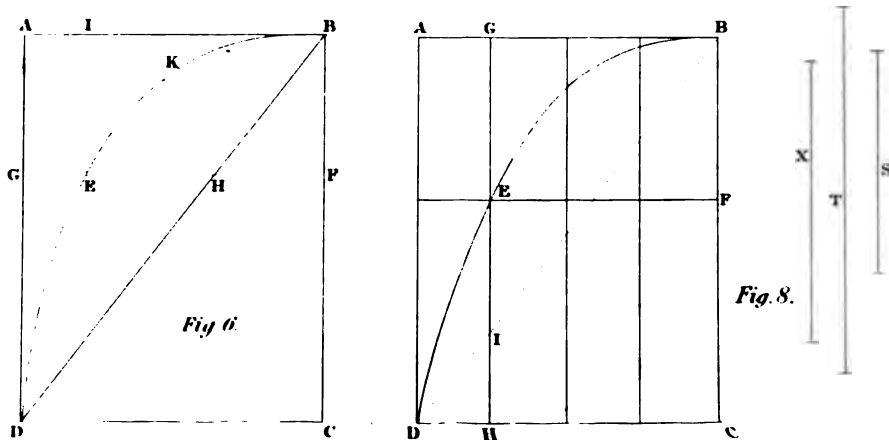
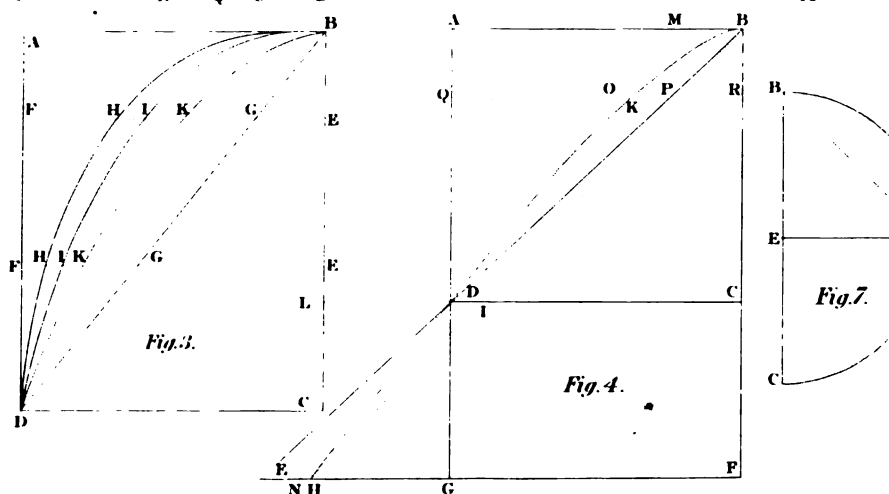
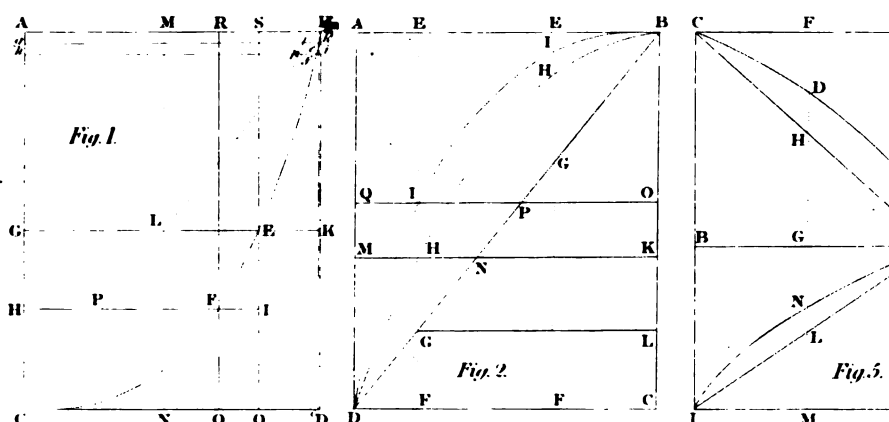




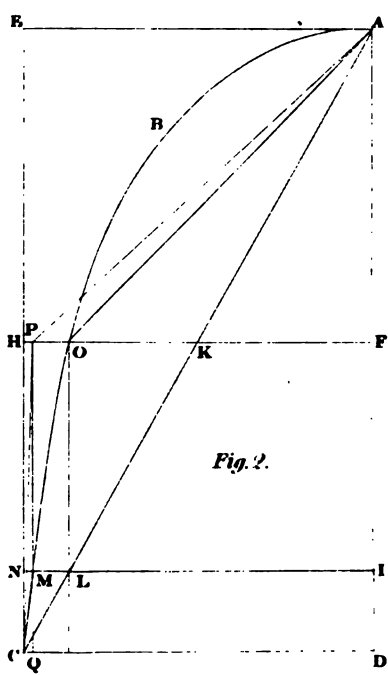
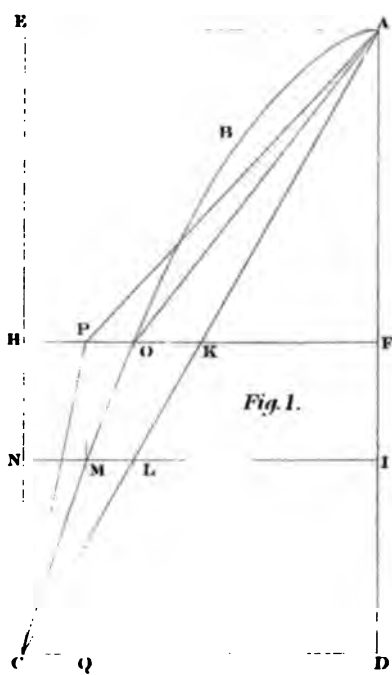




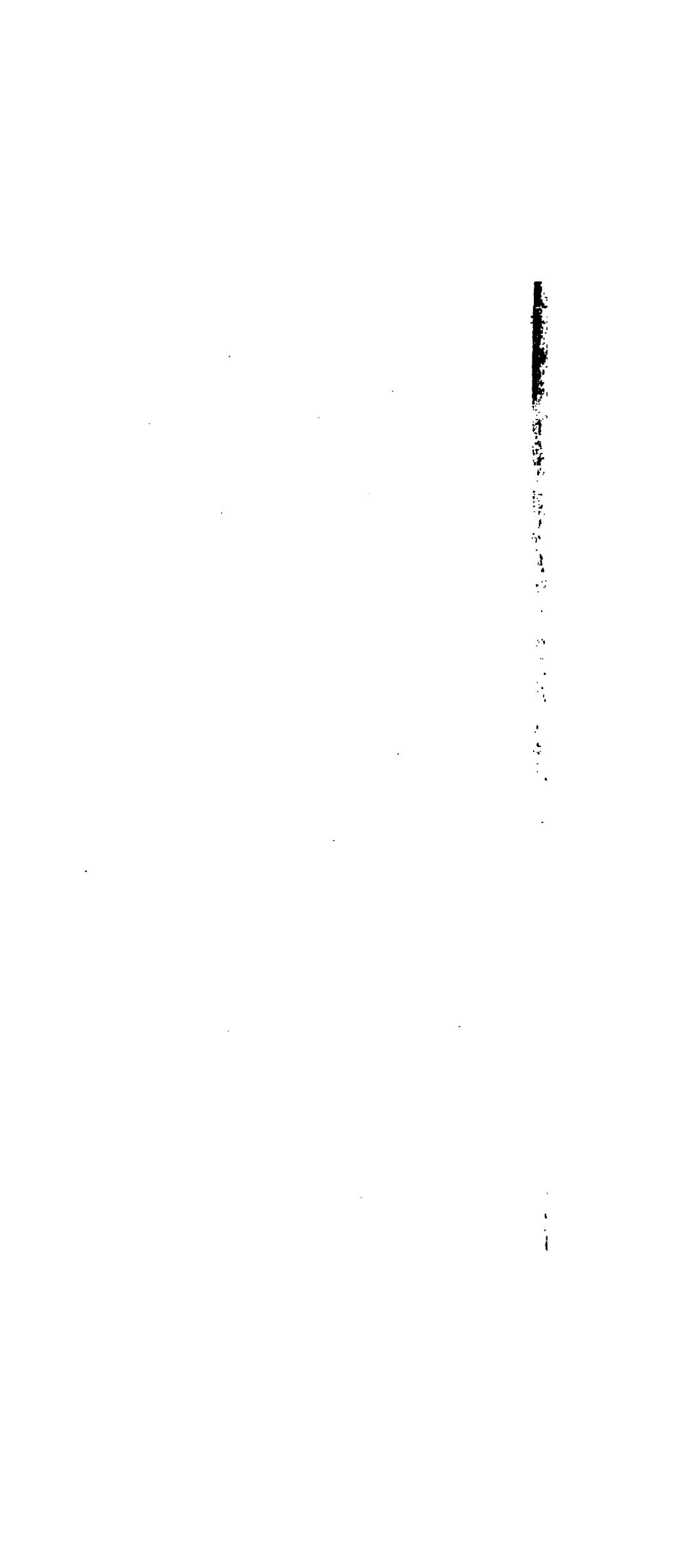


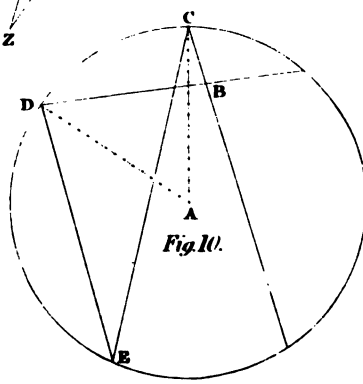
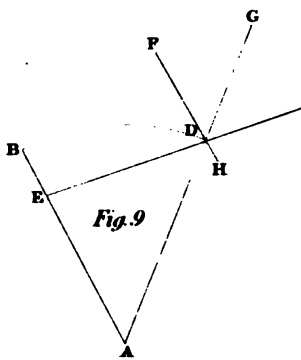
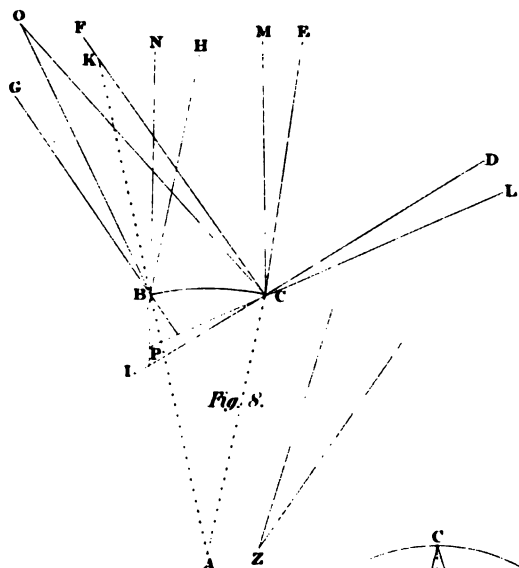
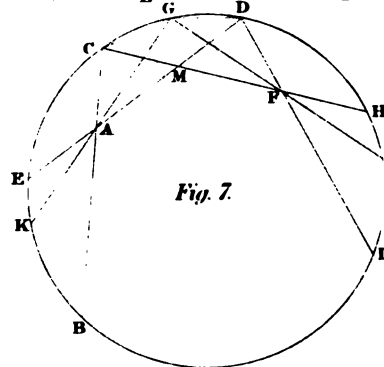
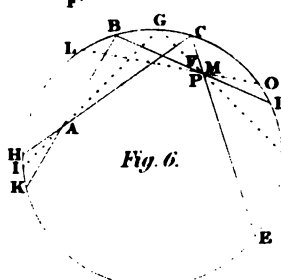
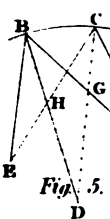
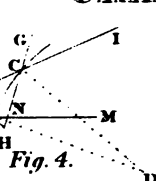
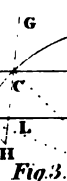
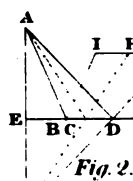
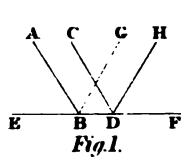




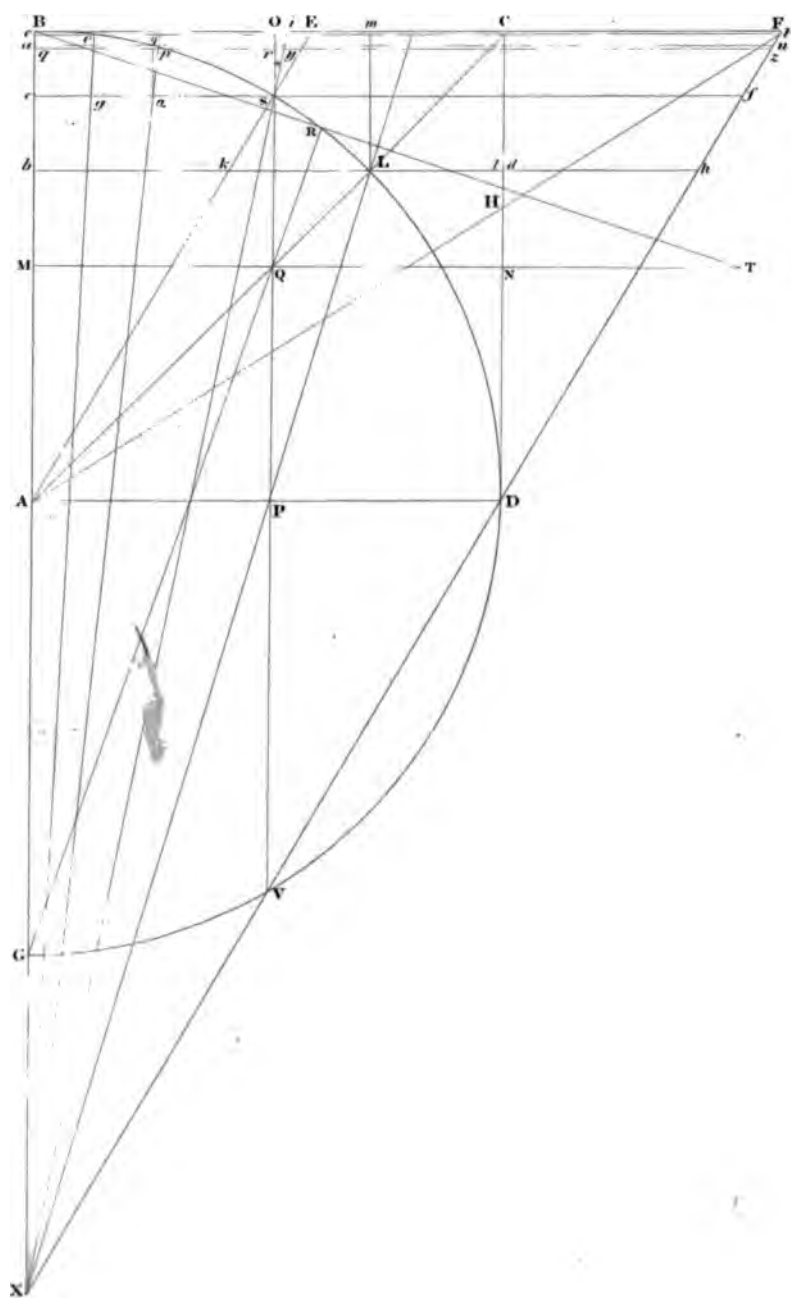














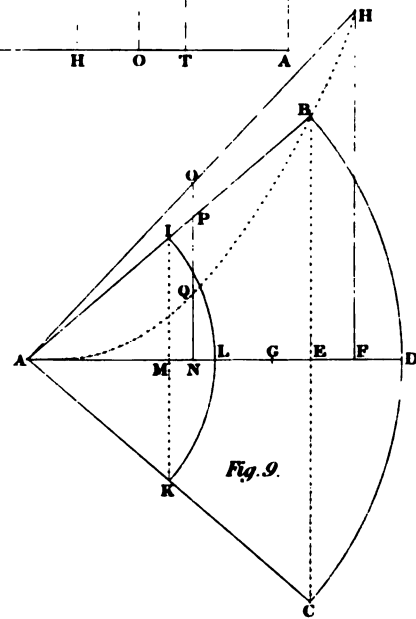
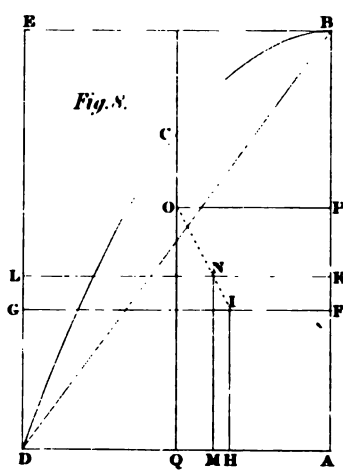
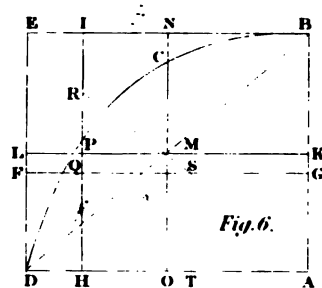
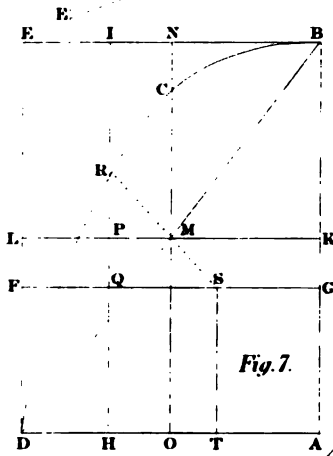
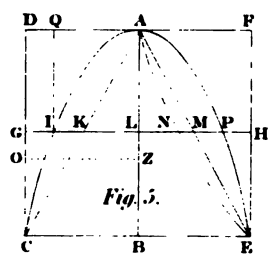
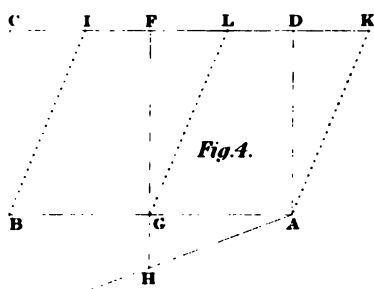
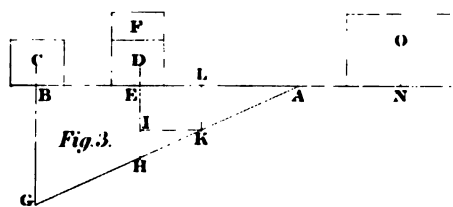
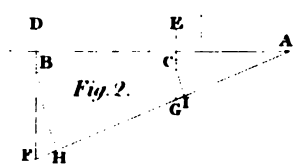
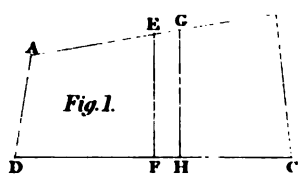




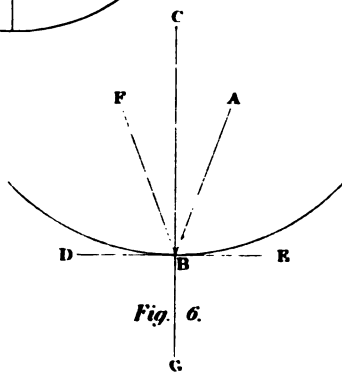
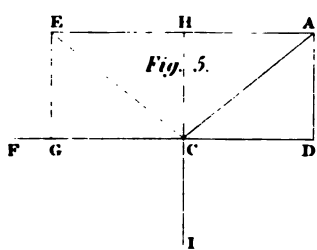
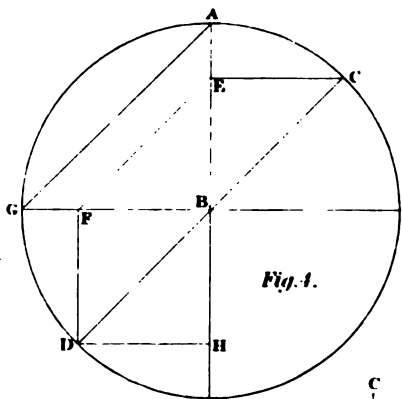
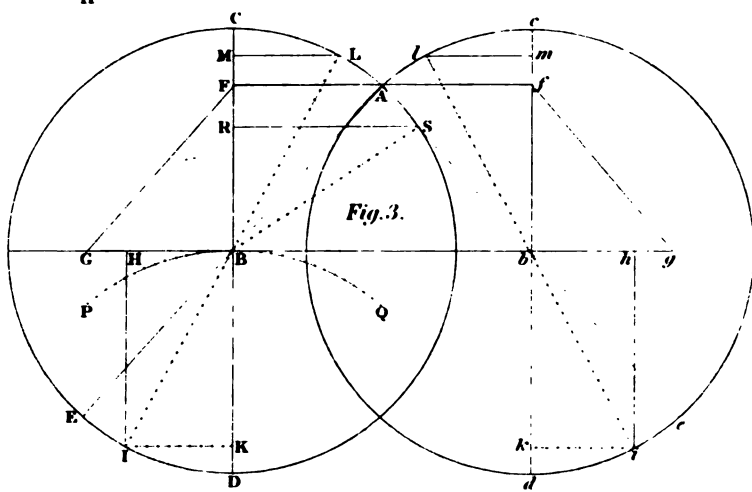
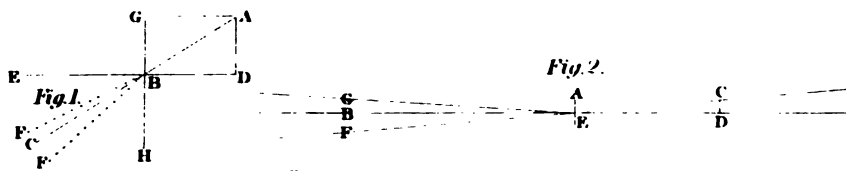




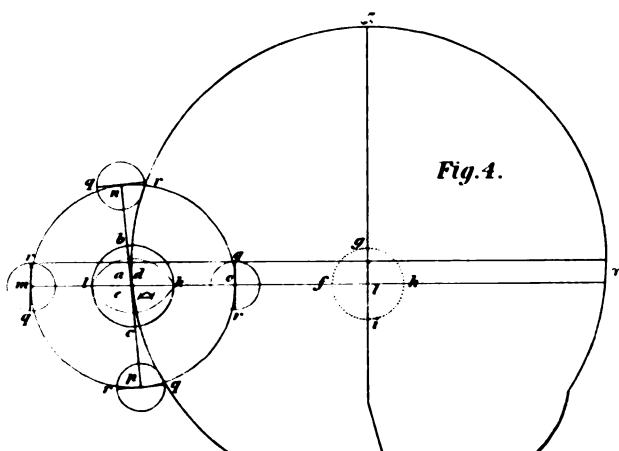
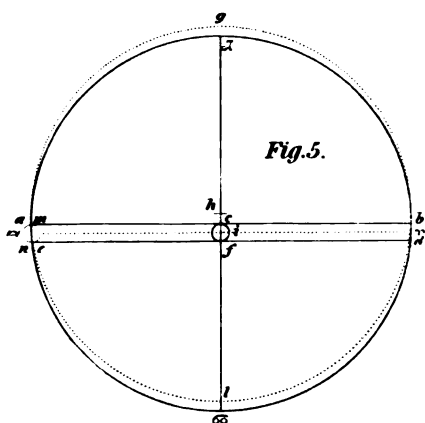
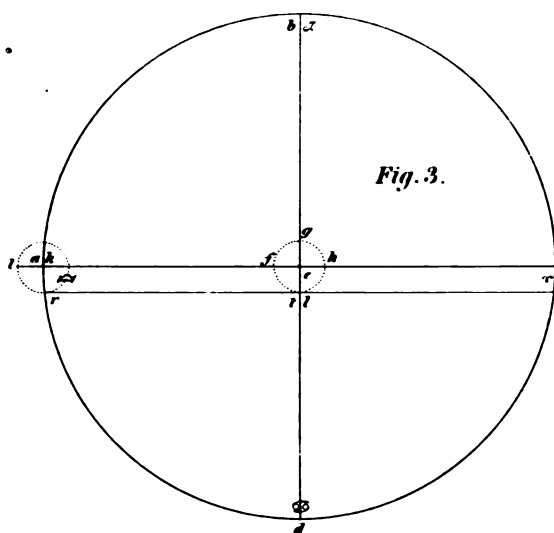














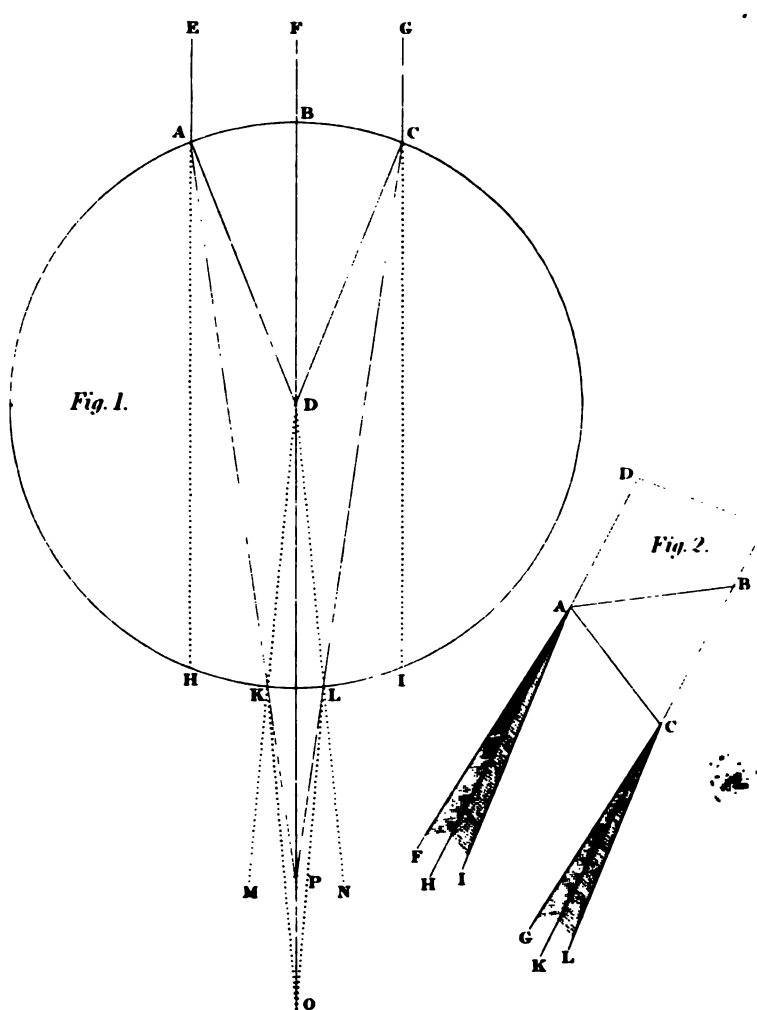






Fig. 3.

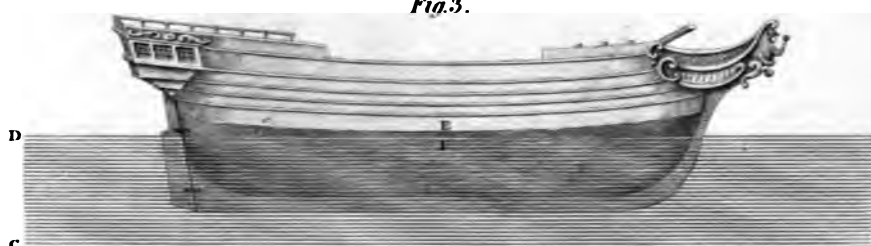


Fig. 2.

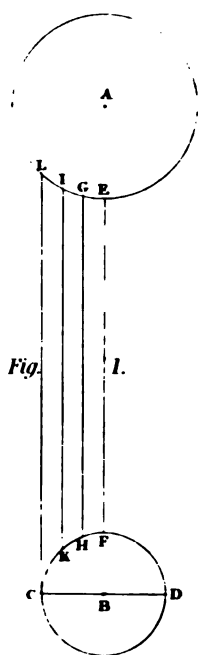


Fig. 1.

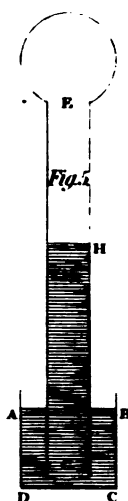


Fig. 5.

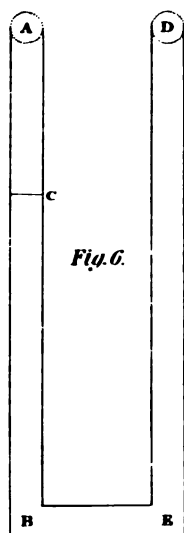


Fig. 6.

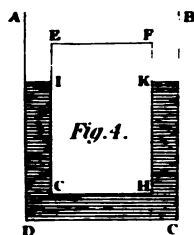


Fig. 4.



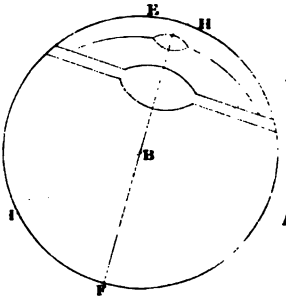


Fig. 2.

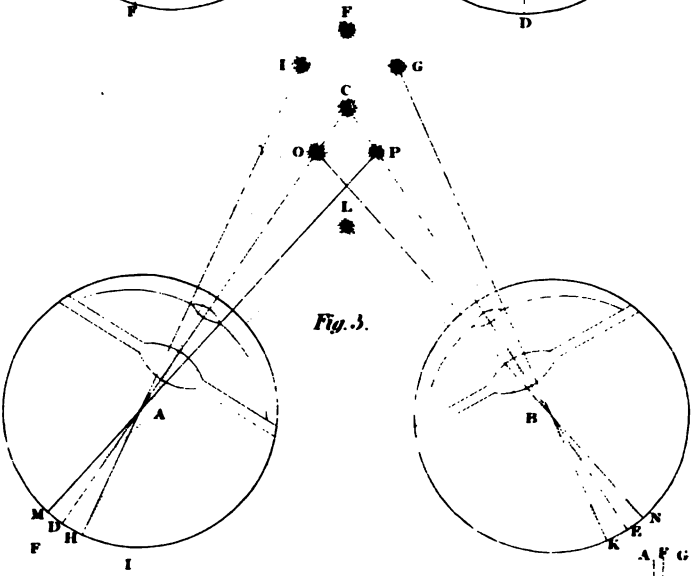
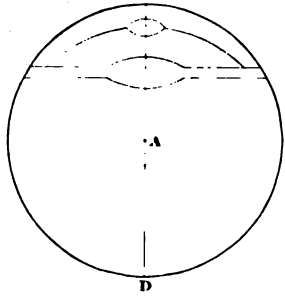


Fig. 3.

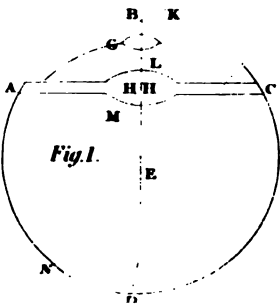
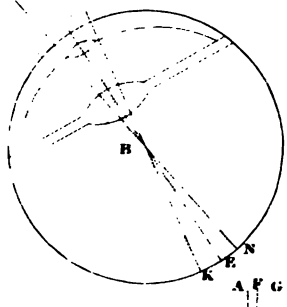
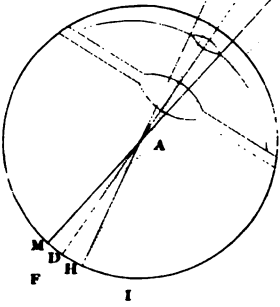


Fig. 1.

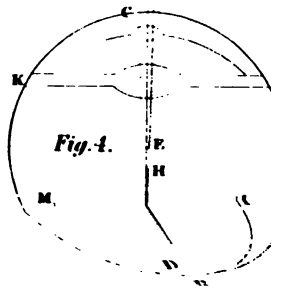
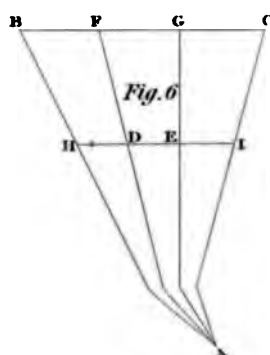
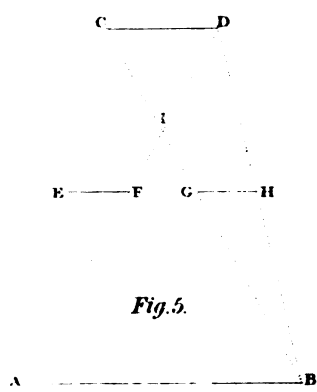
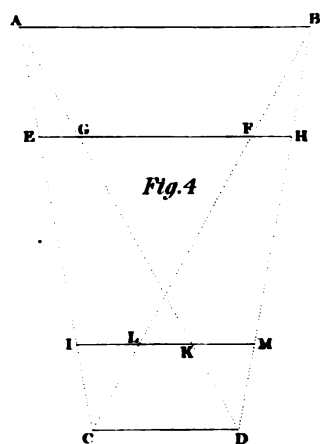
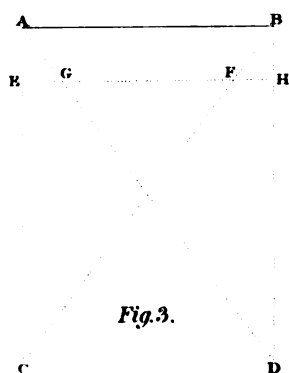
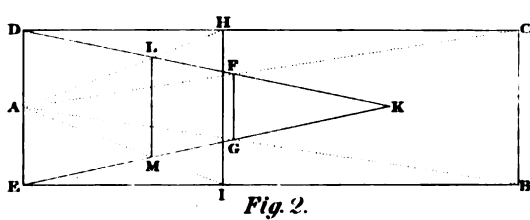
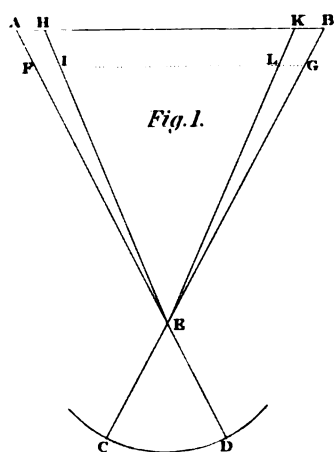
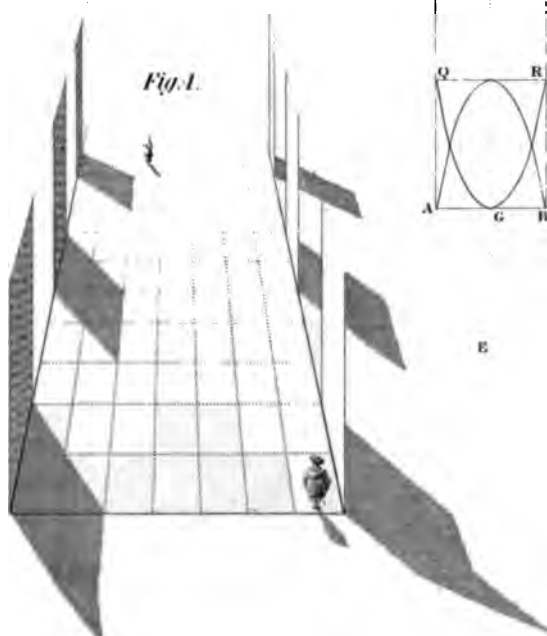
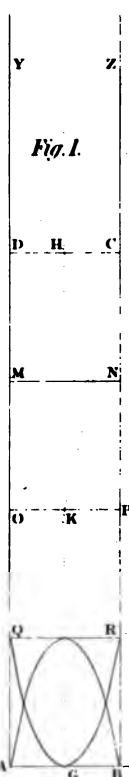
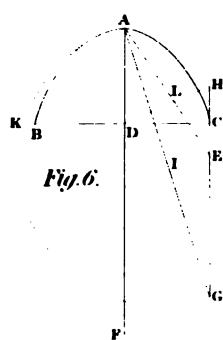
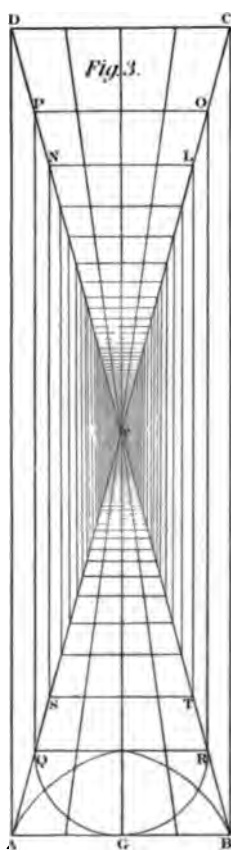
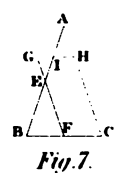
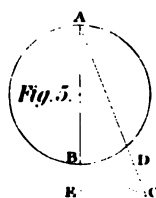


Fig. 4.



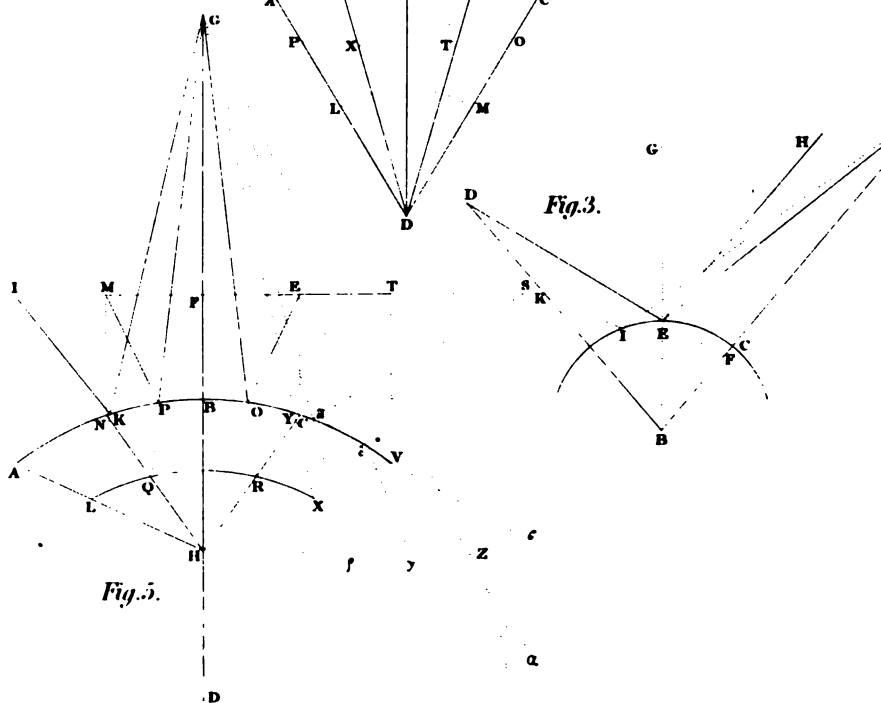
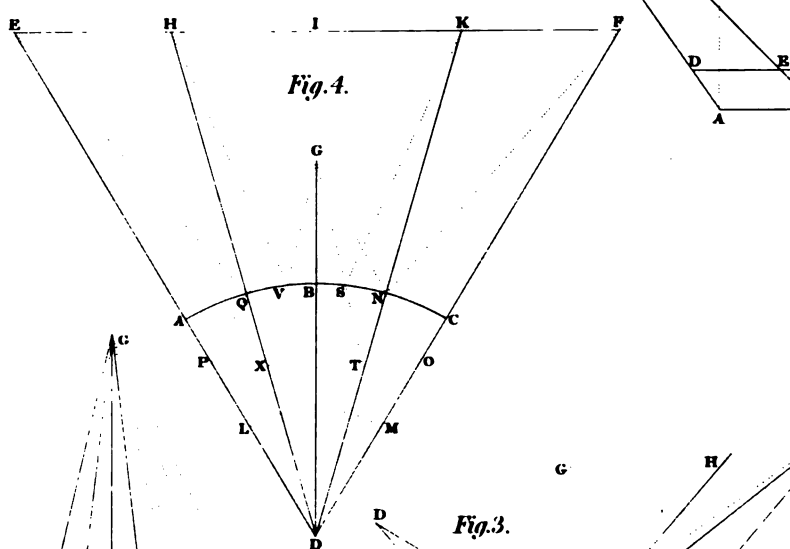
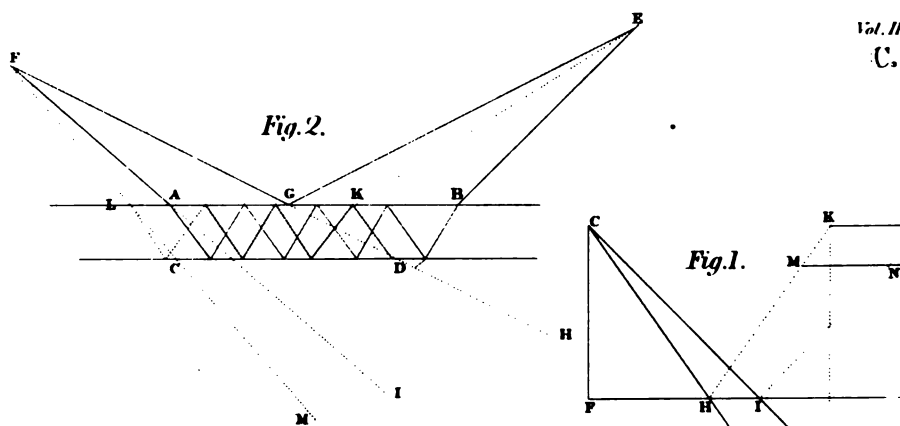


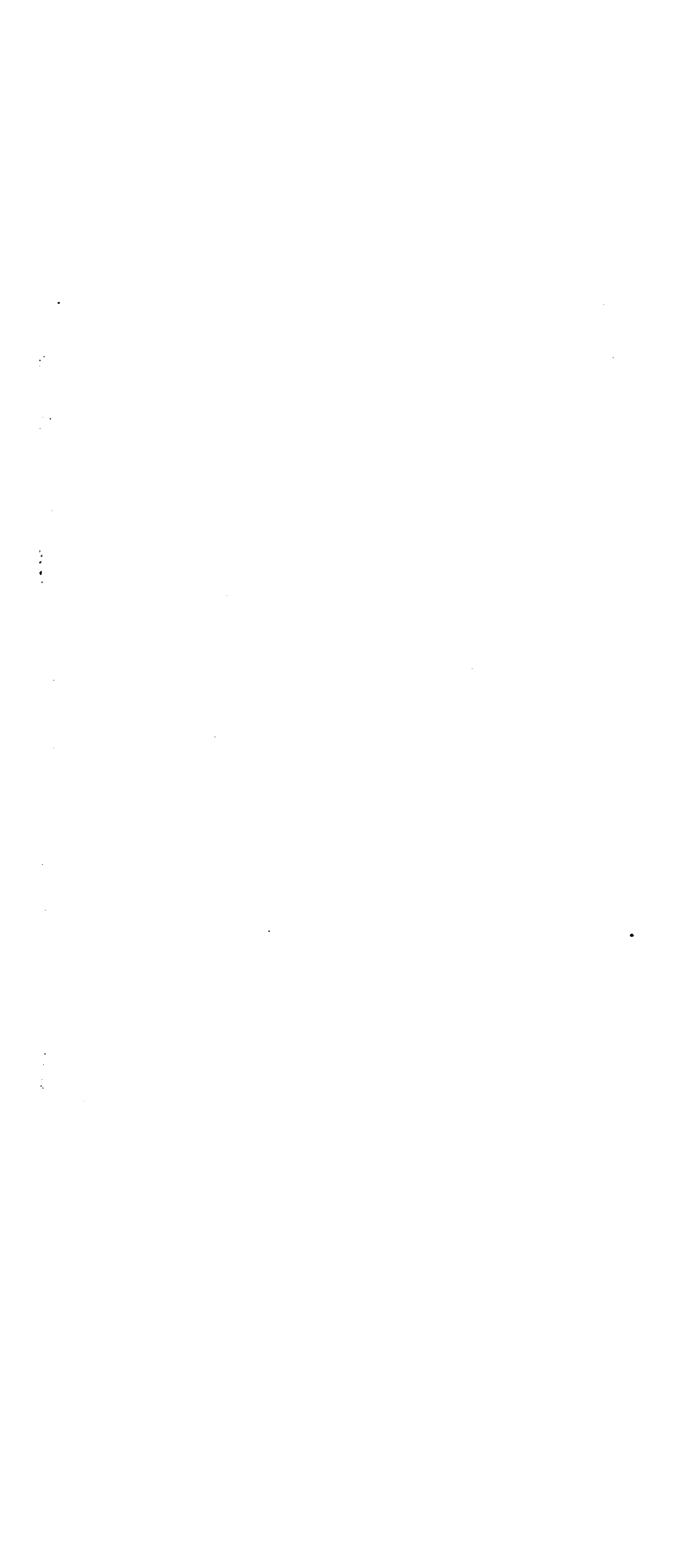




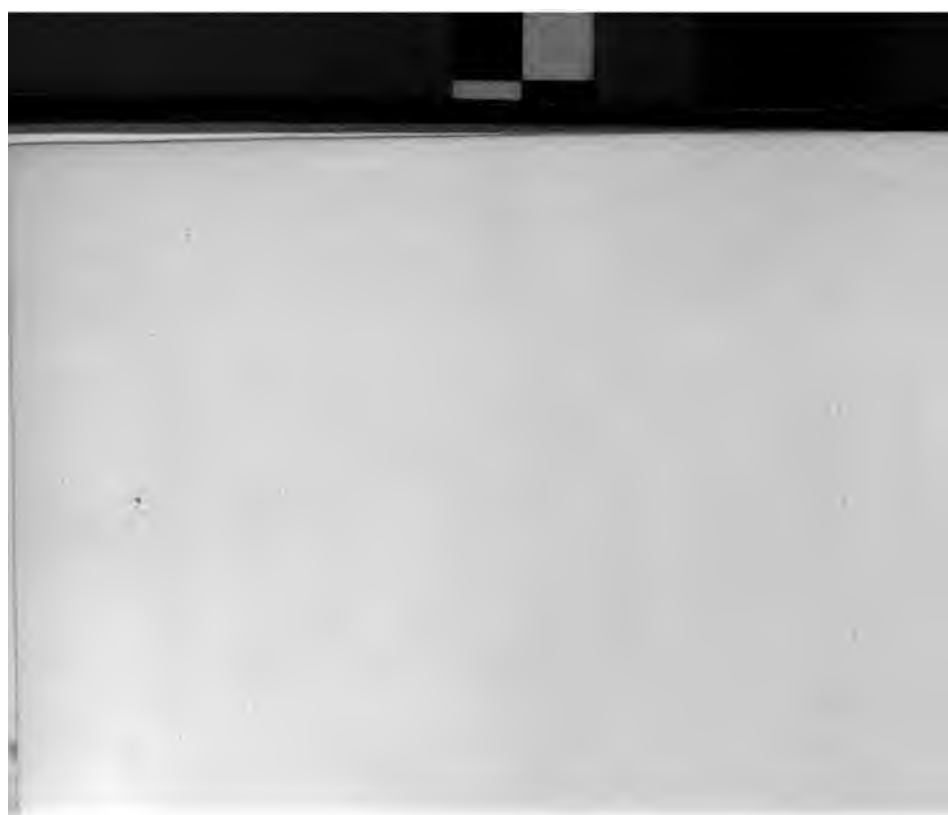












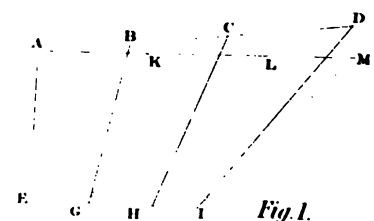


Fig. 1.

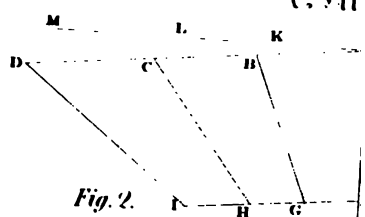


Fig. 2.

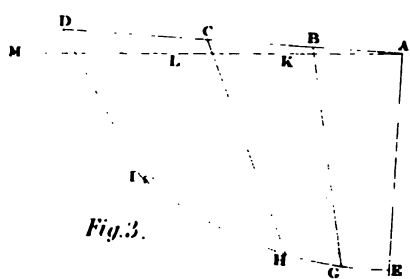


Fig. 3.

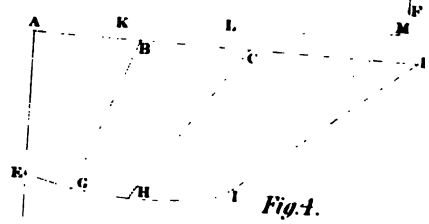


Fig. 4.

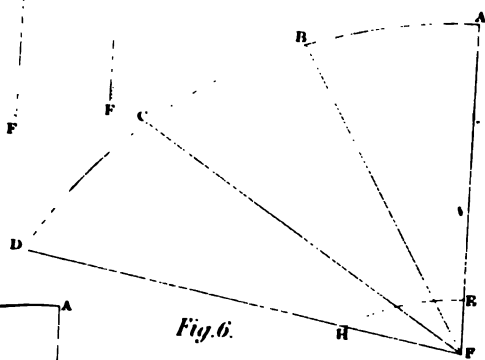


Fig. 6.

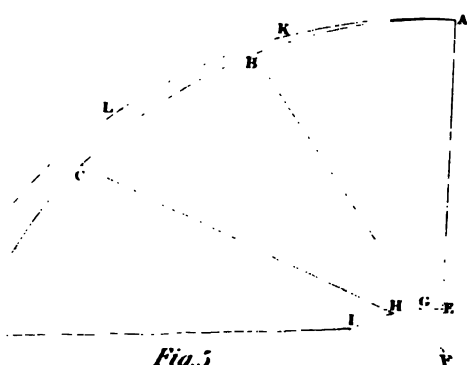


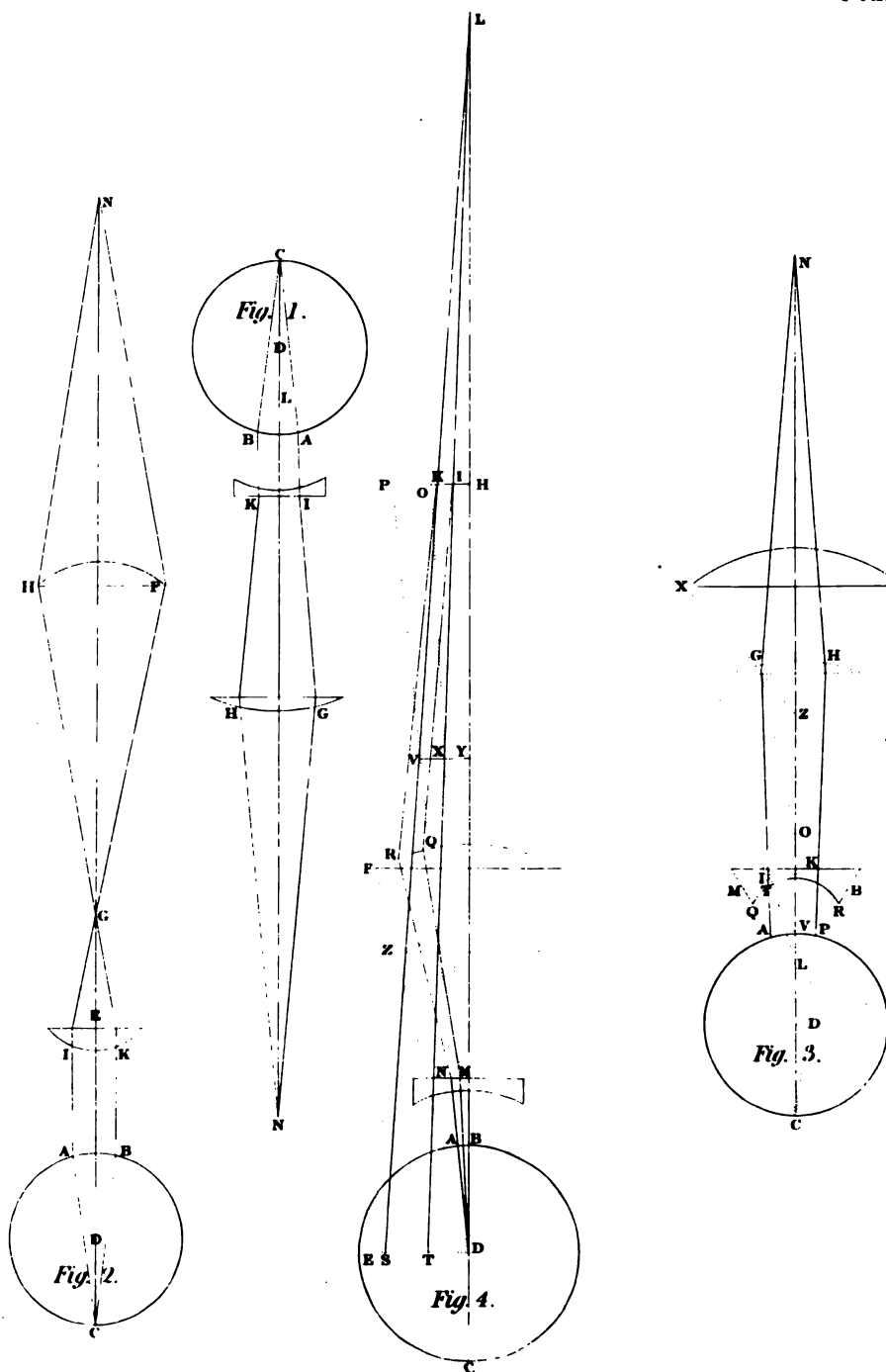
Fig. 5.

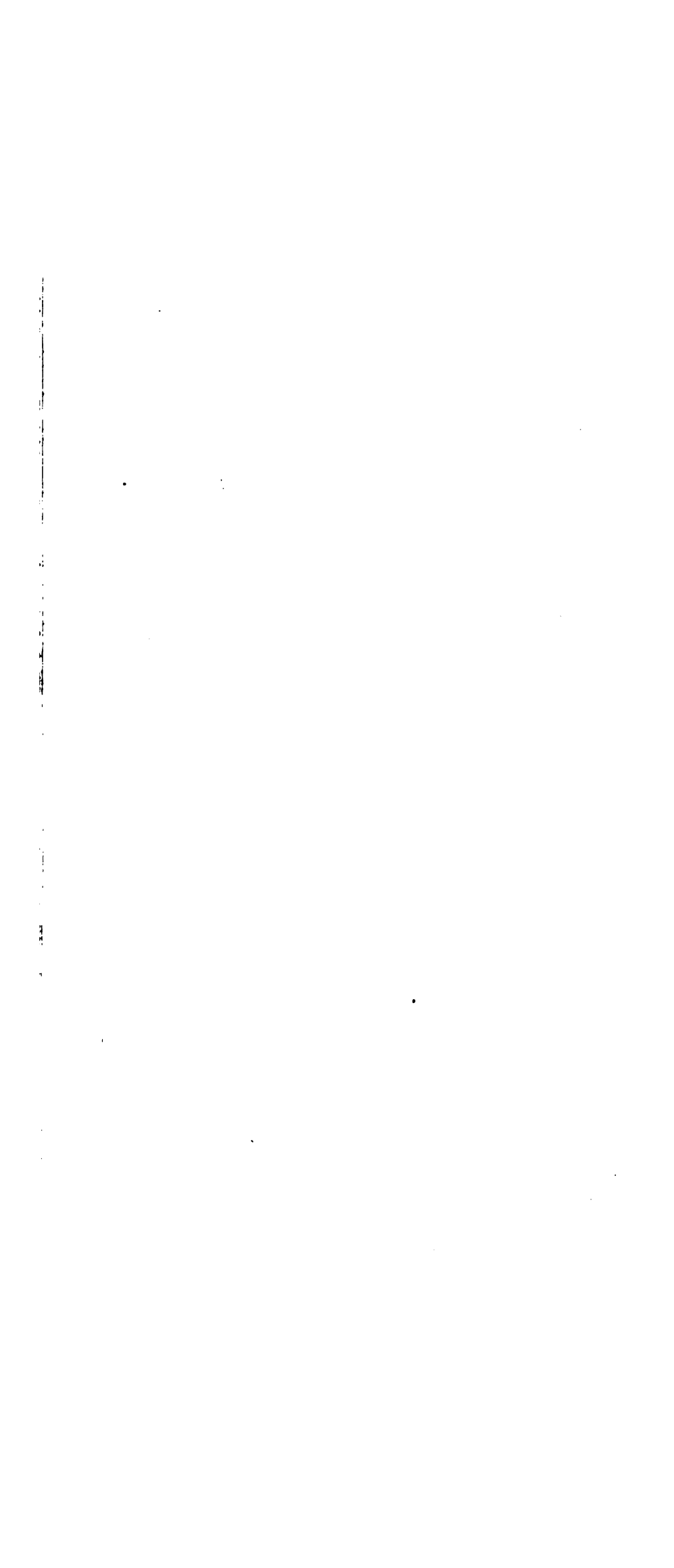


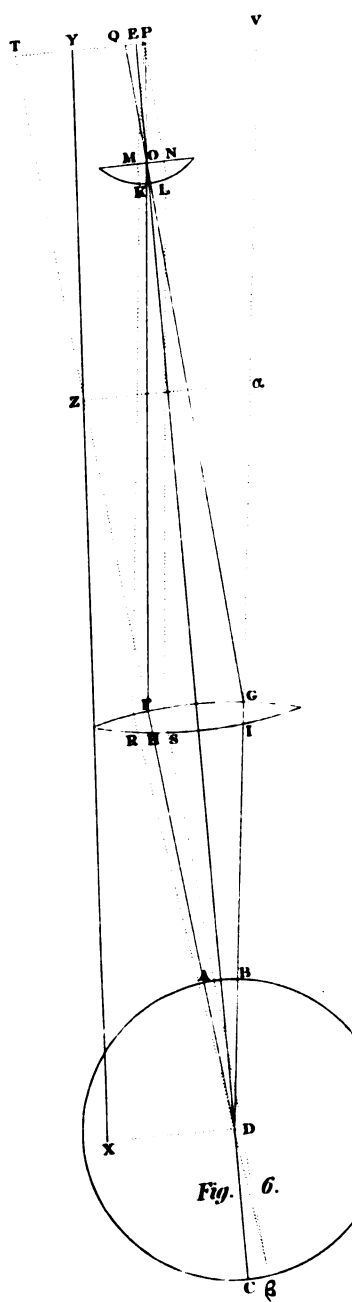
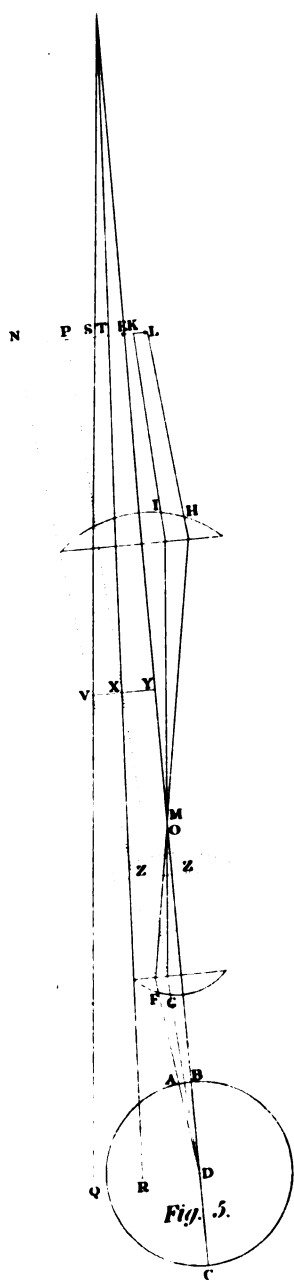


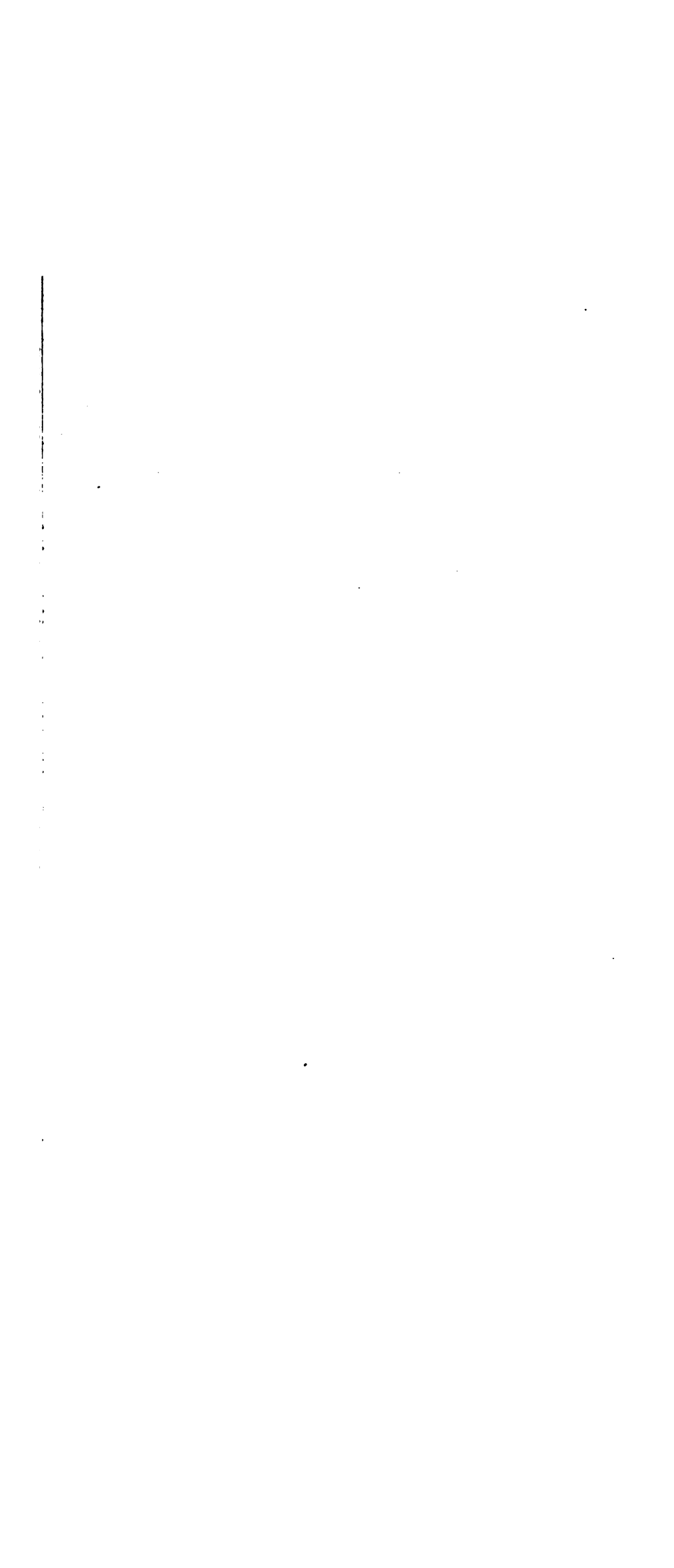


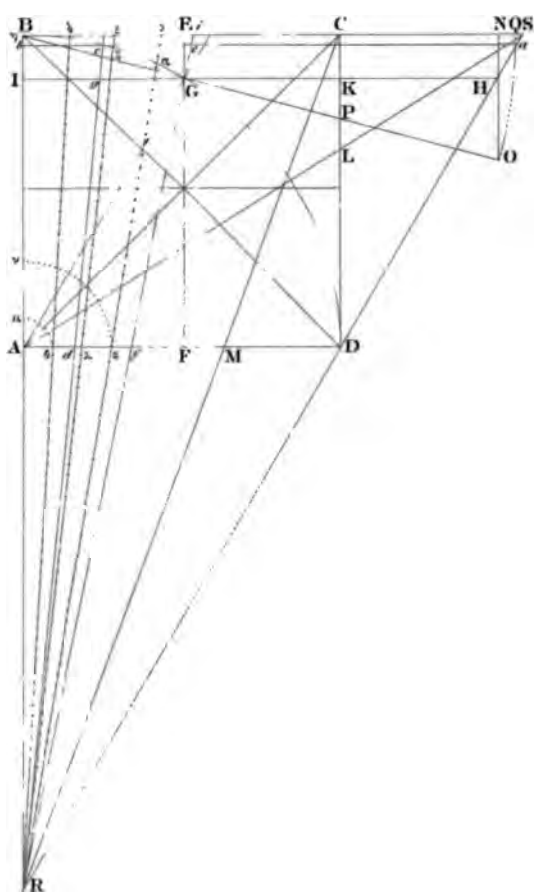


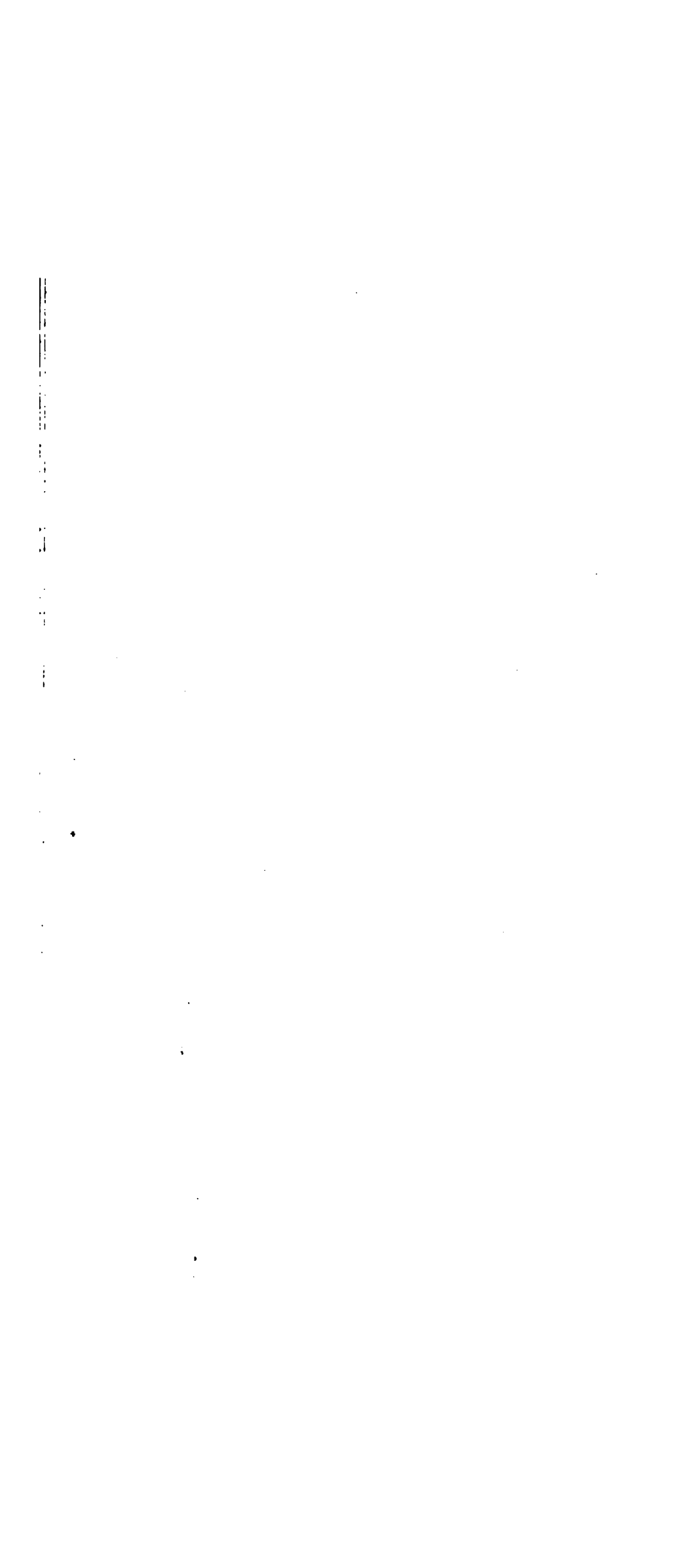








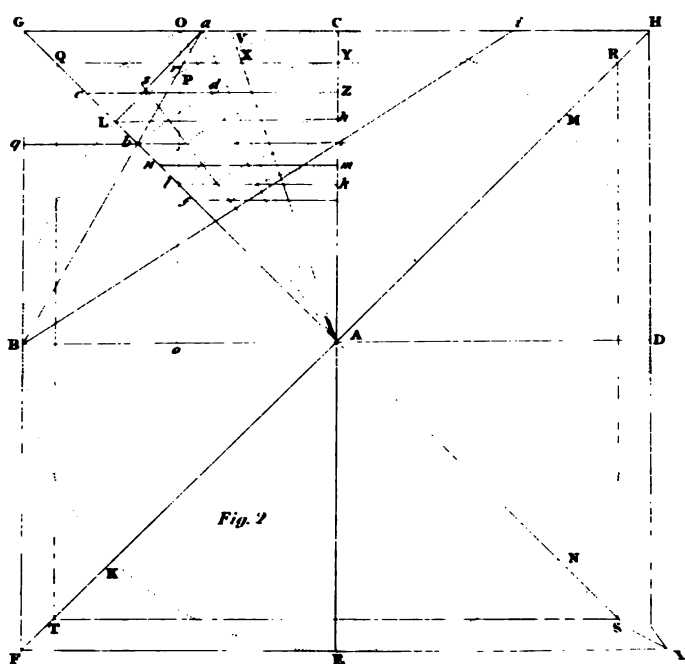
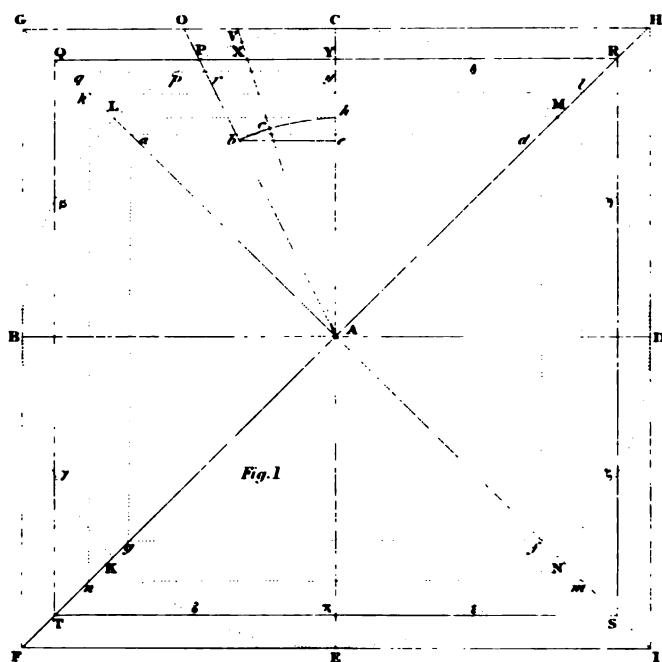


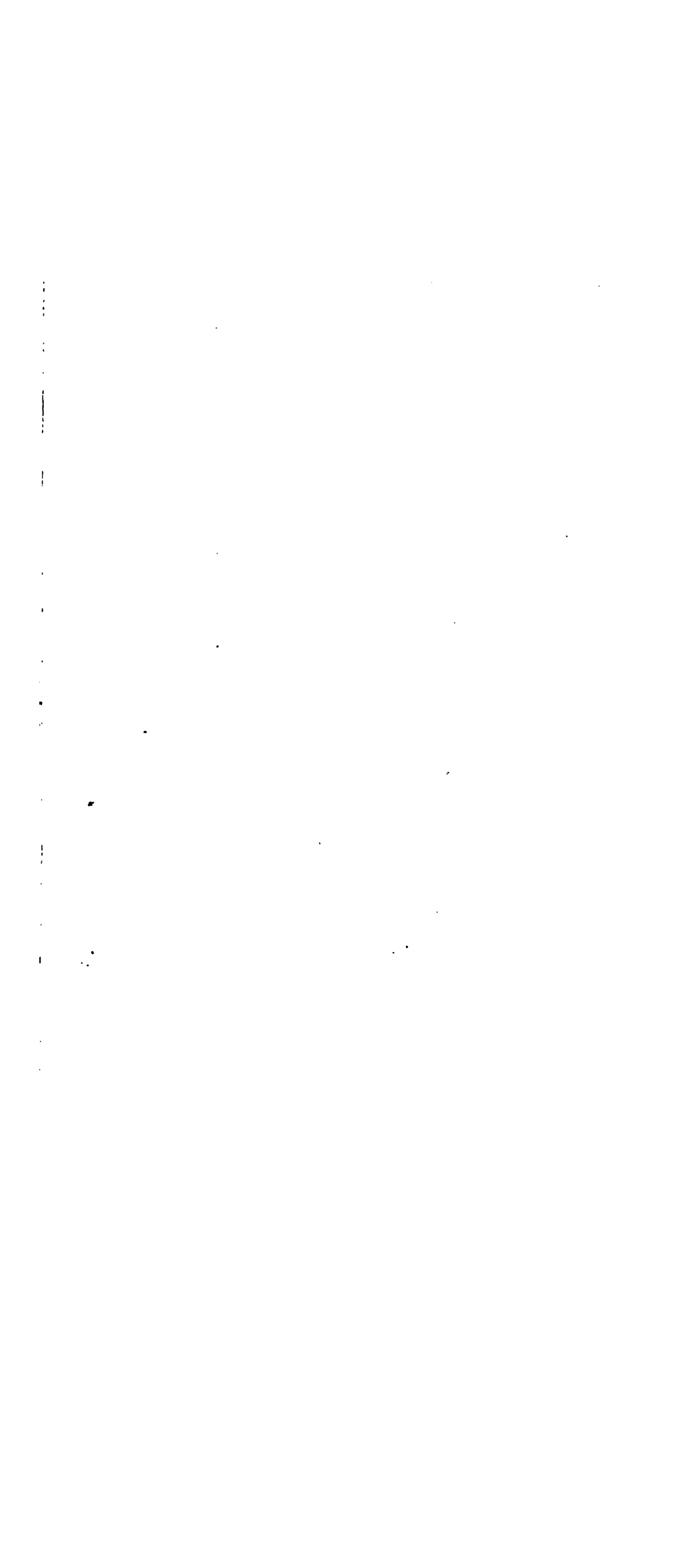




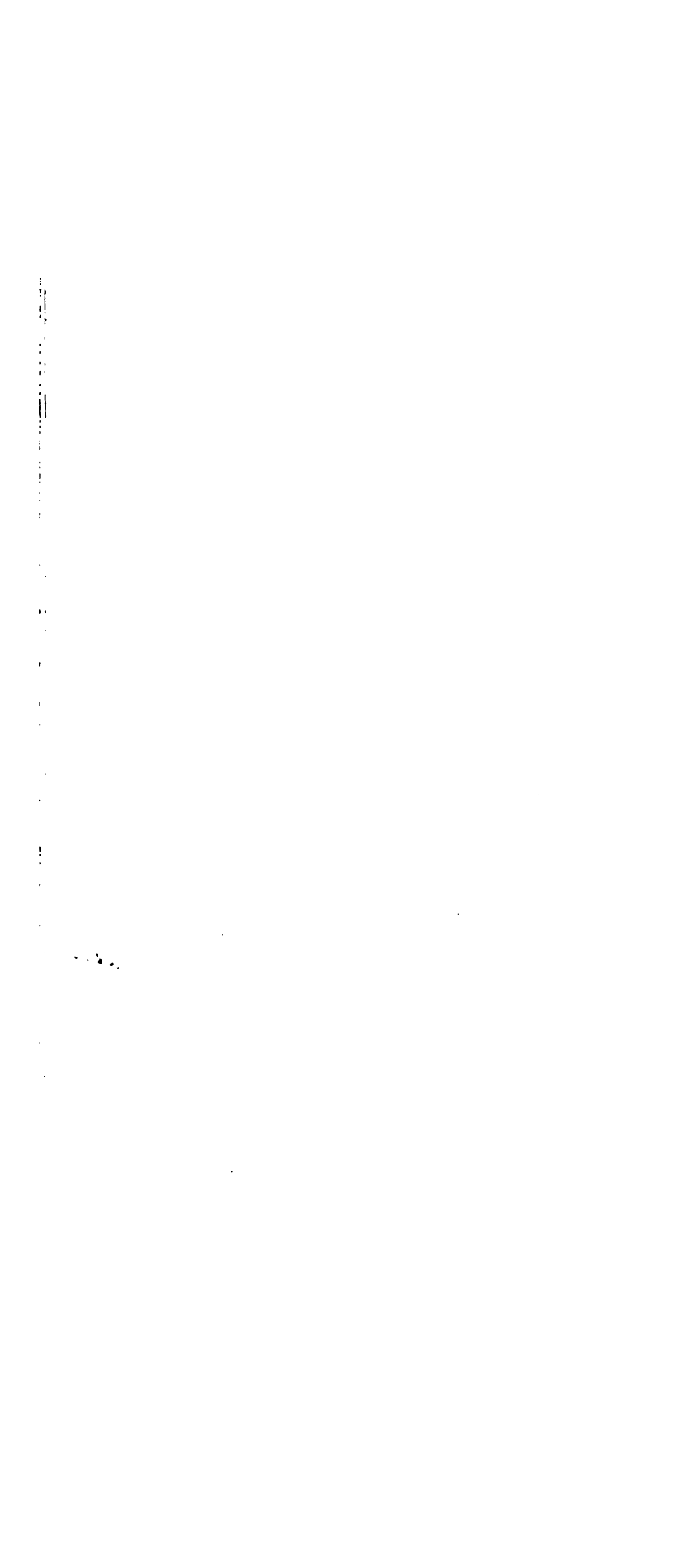


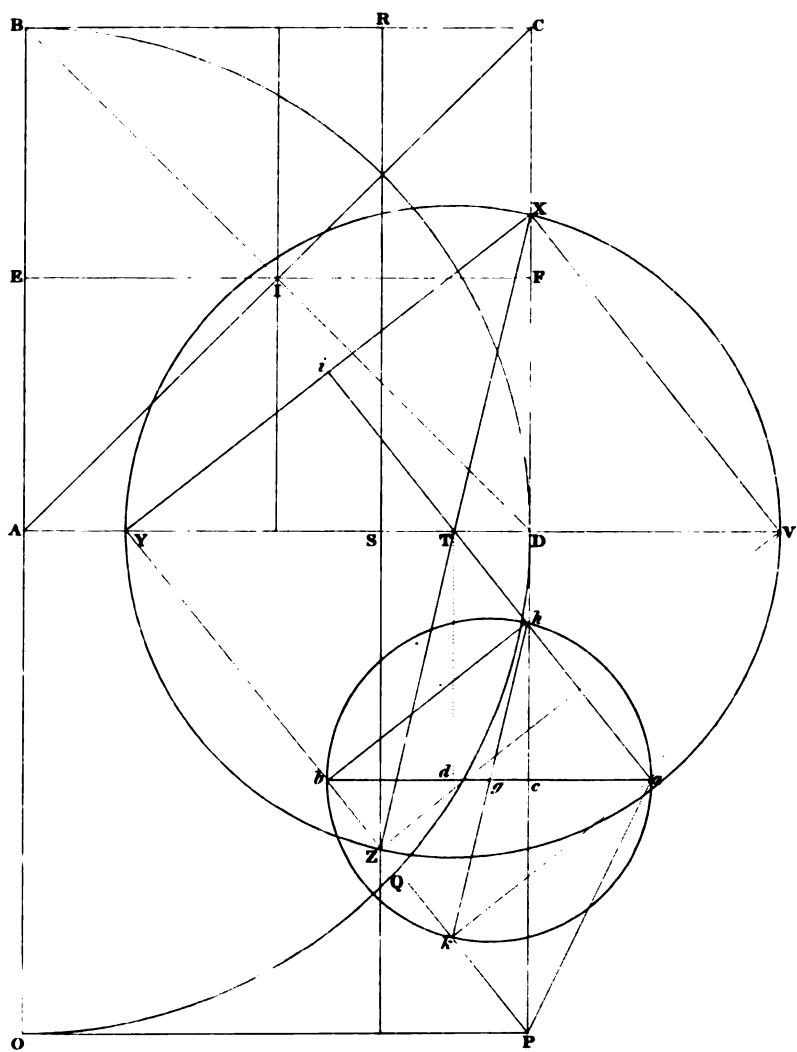












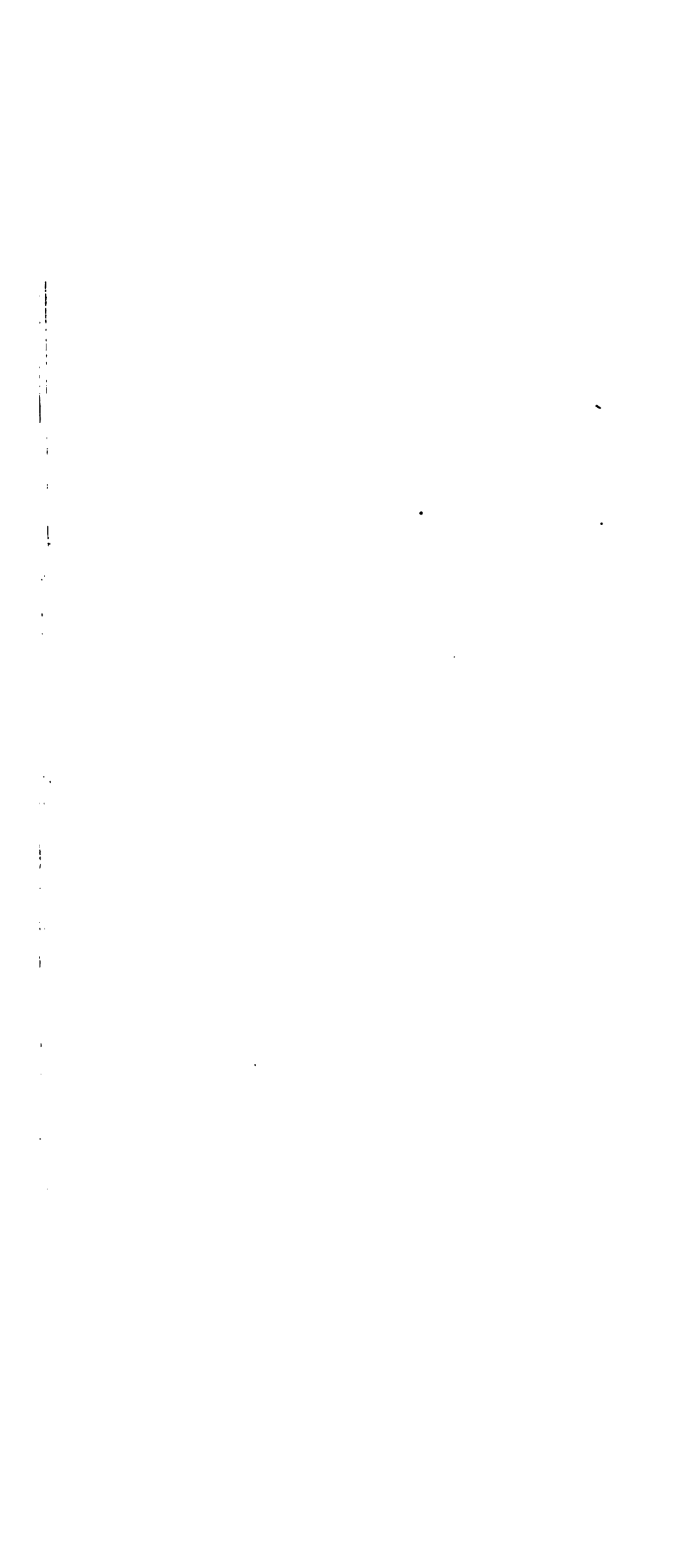


Fig. 1

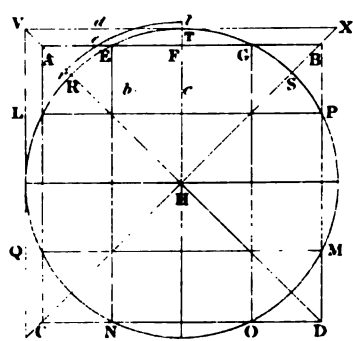
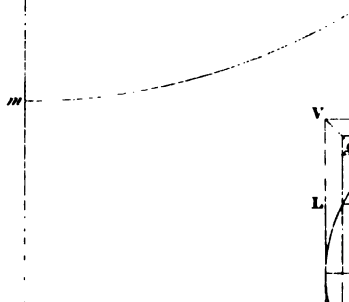
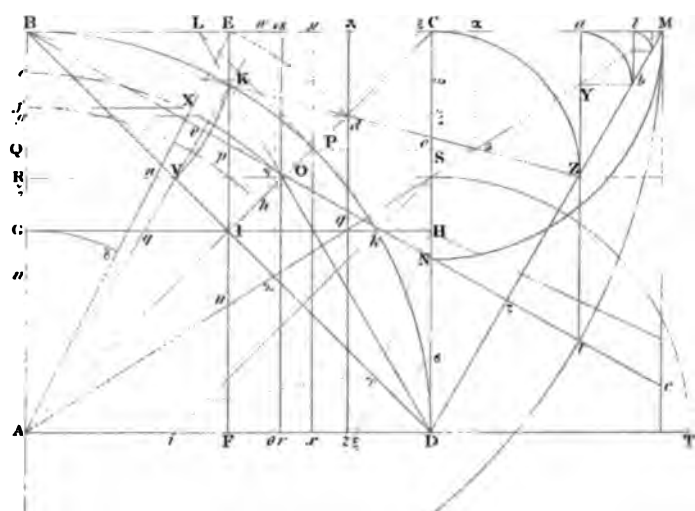
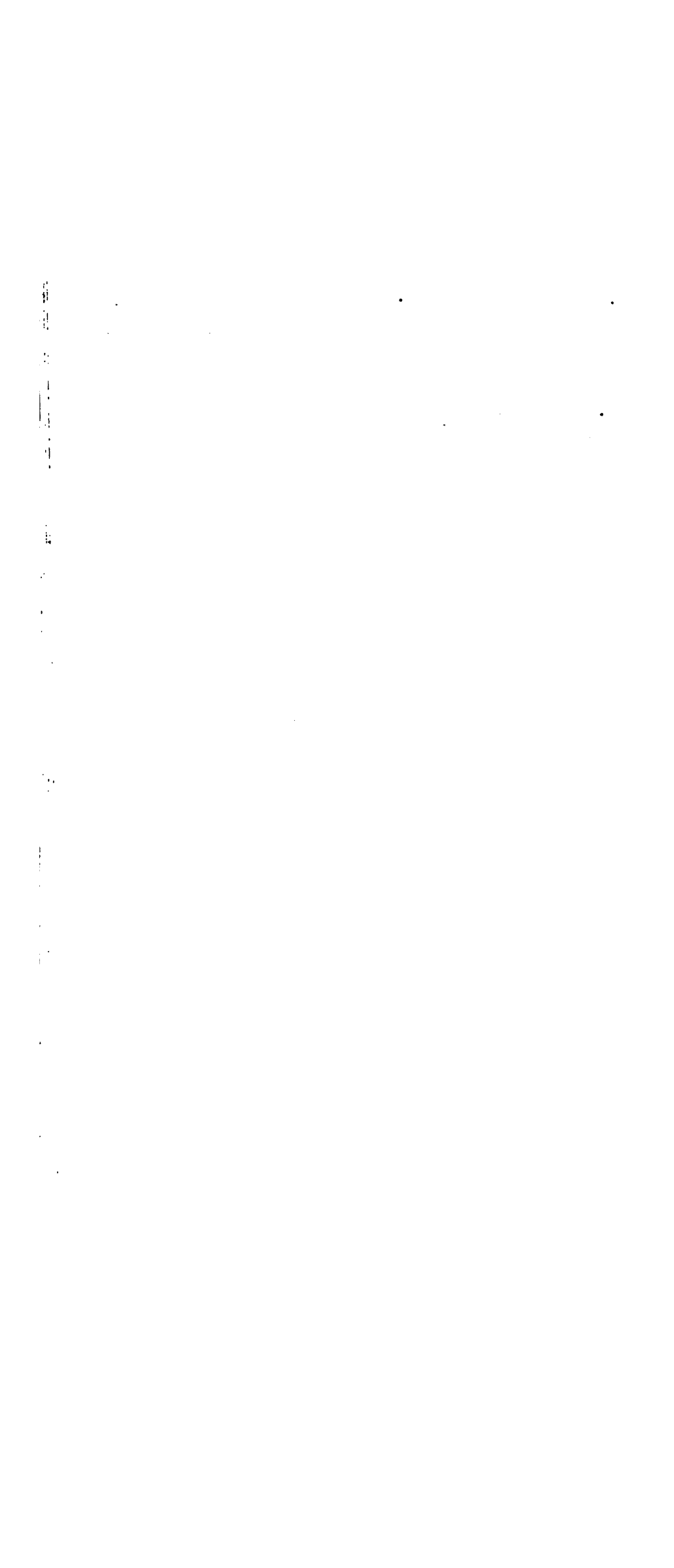
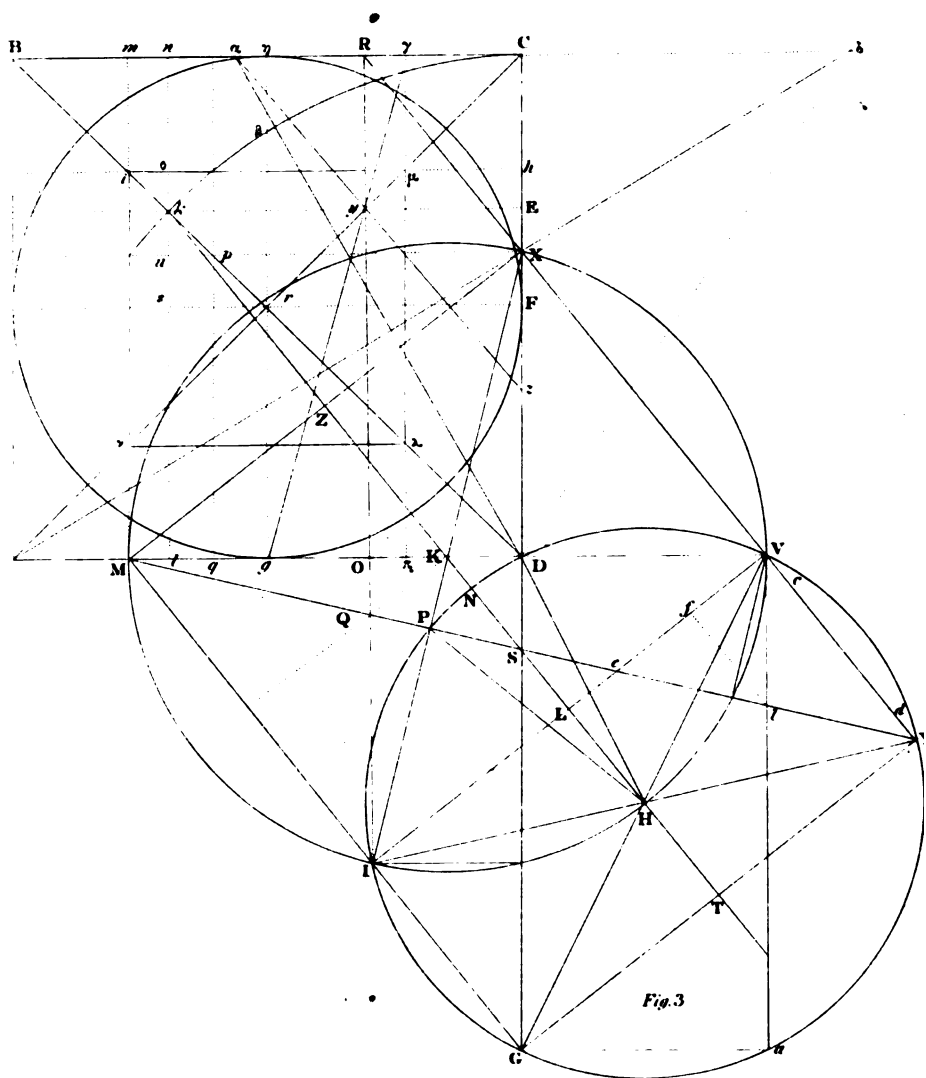


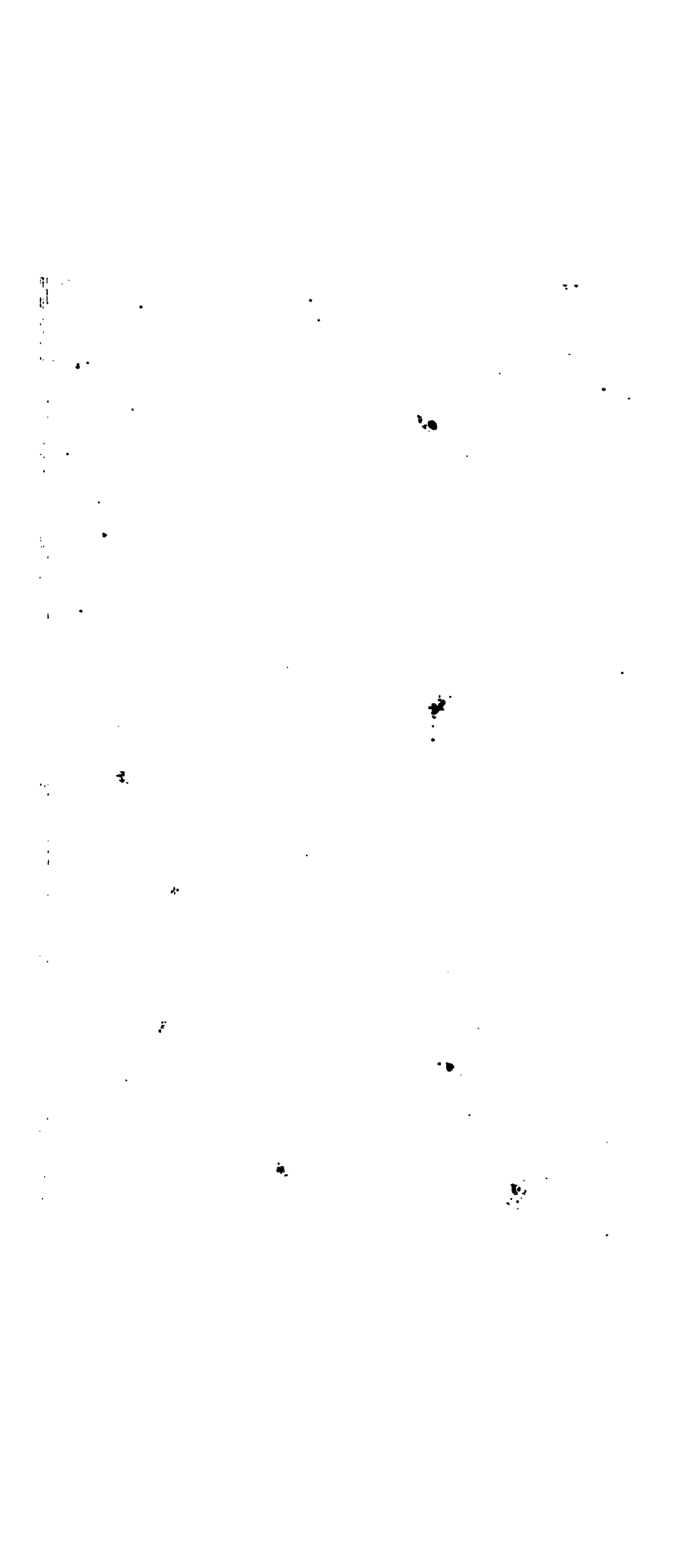
Fig. 2

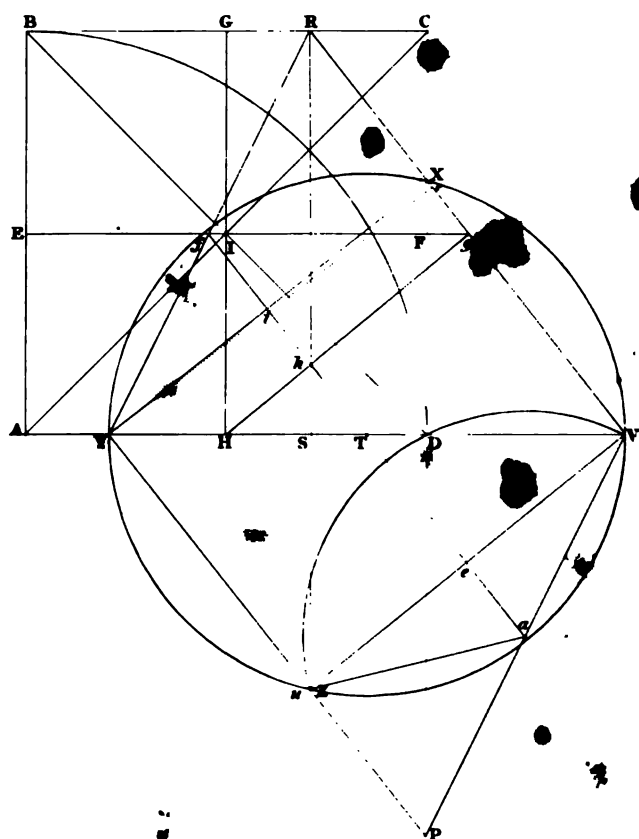
*De Magnitudine Circuli.*  
*Vol. IV. Last. p. 360 et seq.*



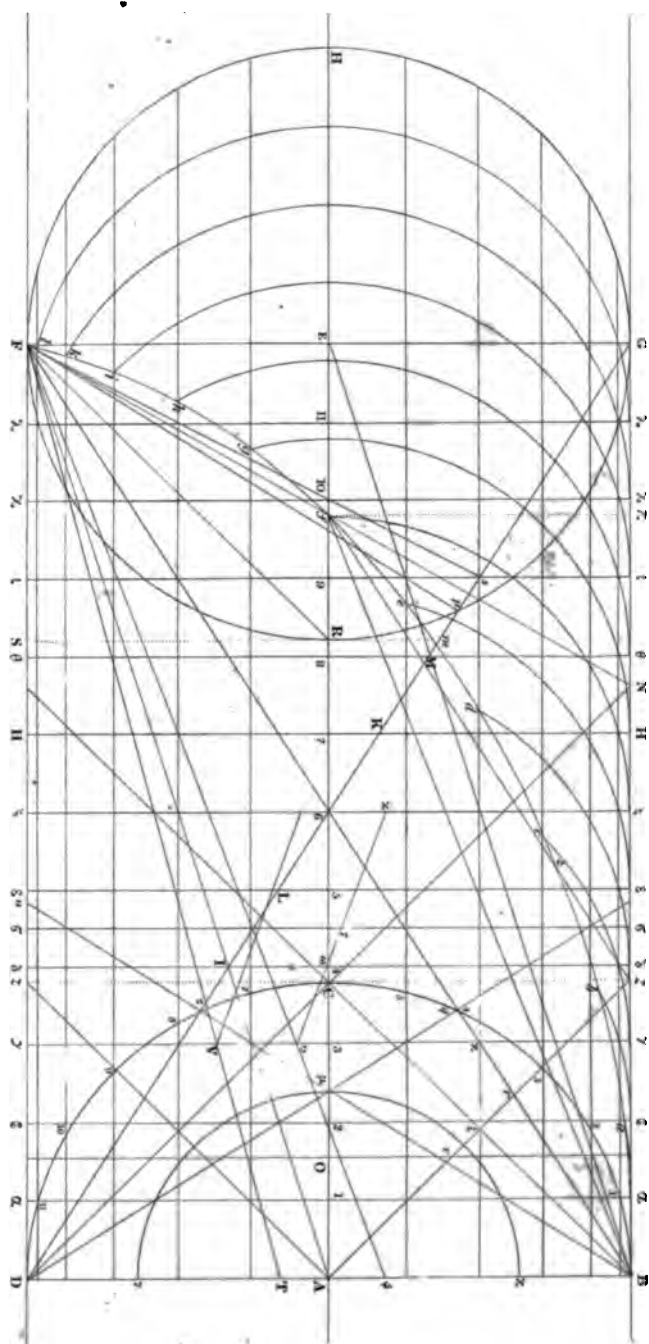












*Euclid. et Emen. Math. Mag. Dialogus VI.*  
*Vol. II. Leg.*

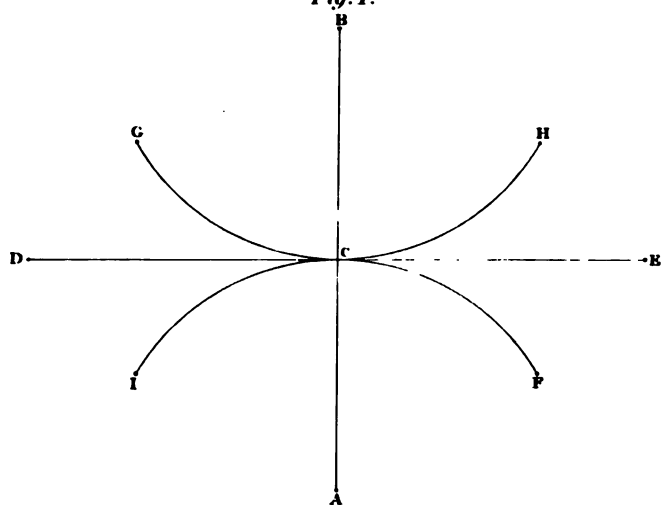
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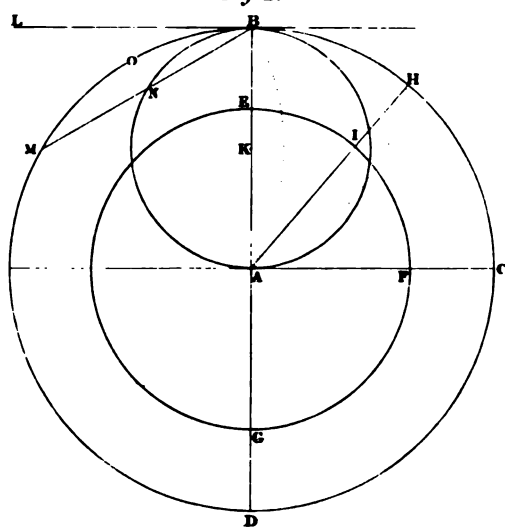




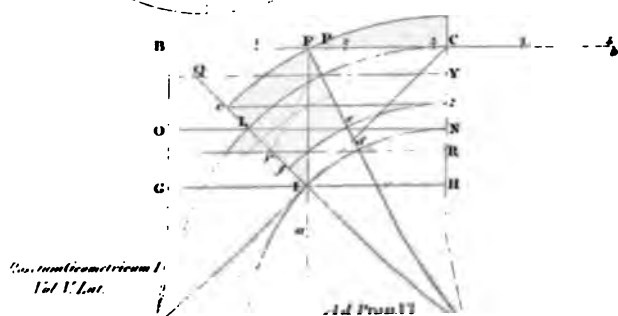
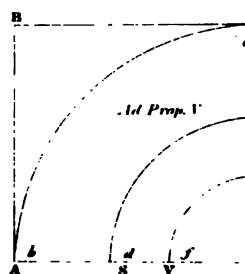
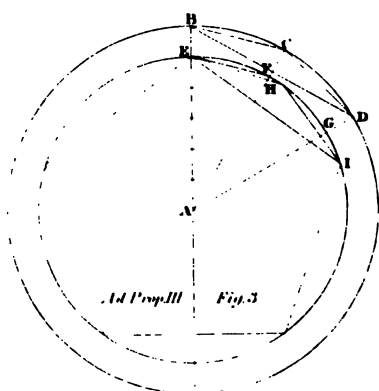
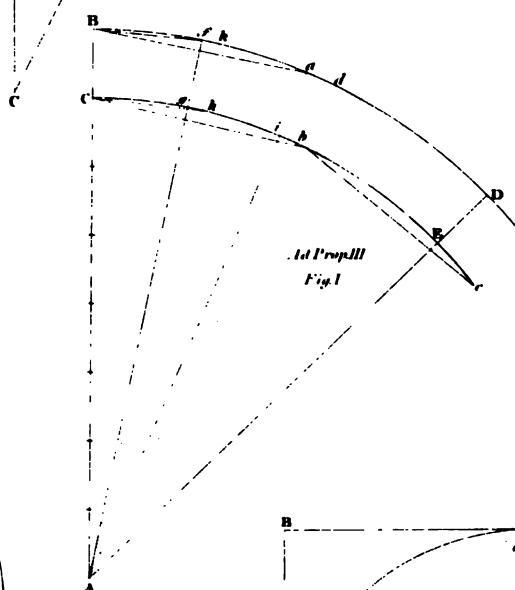
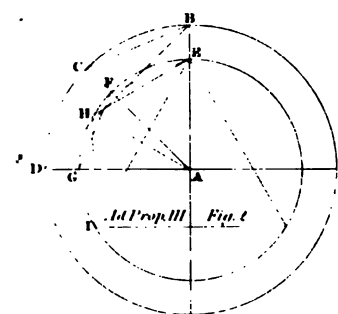
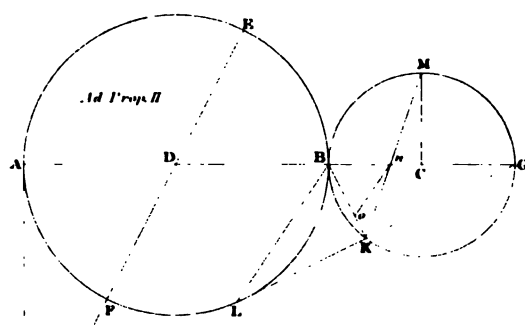
*Fig. 1.*



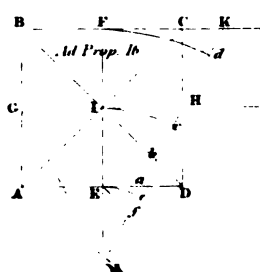
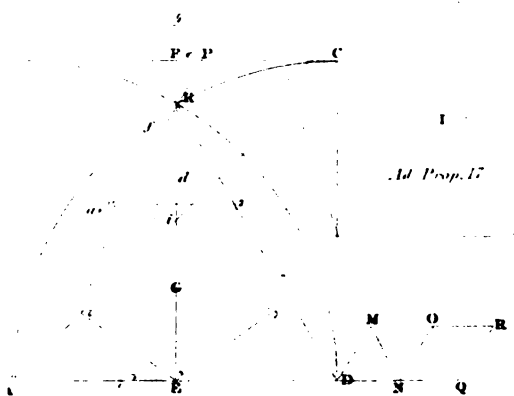
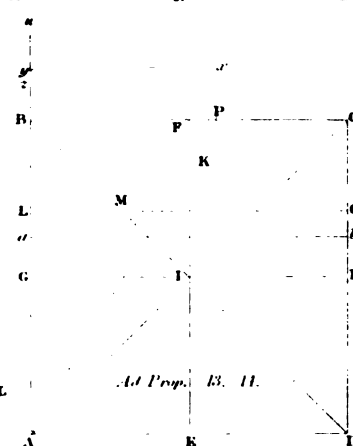
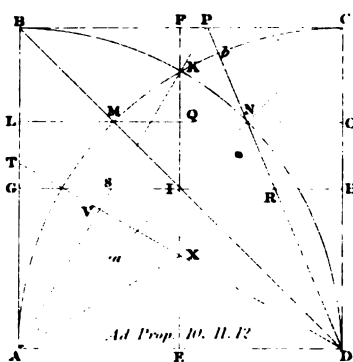
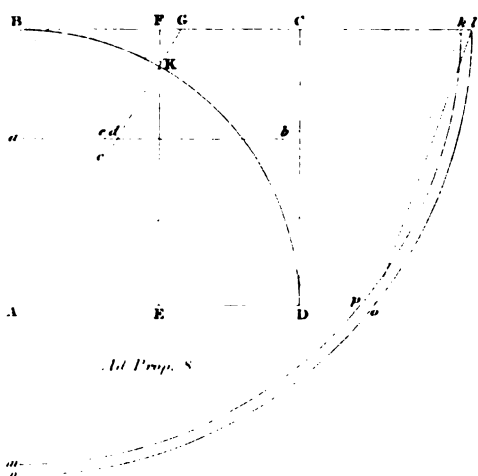
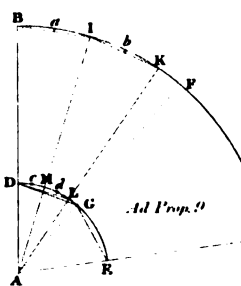
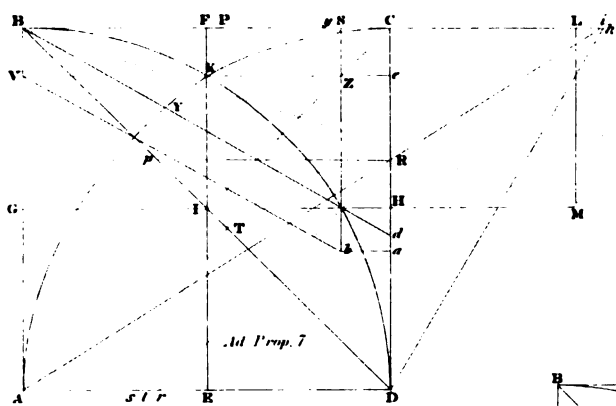
*Fig. 2.*



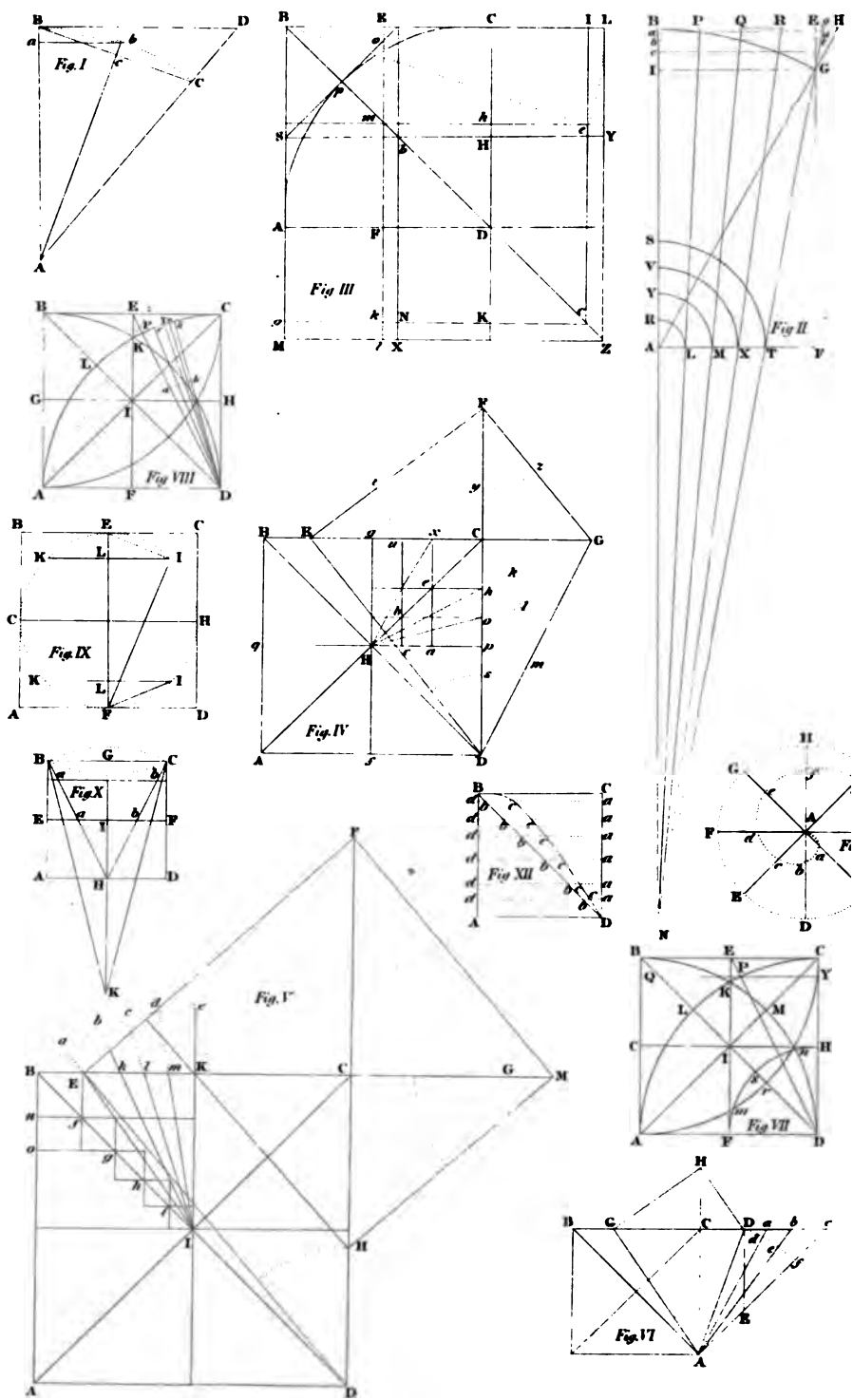










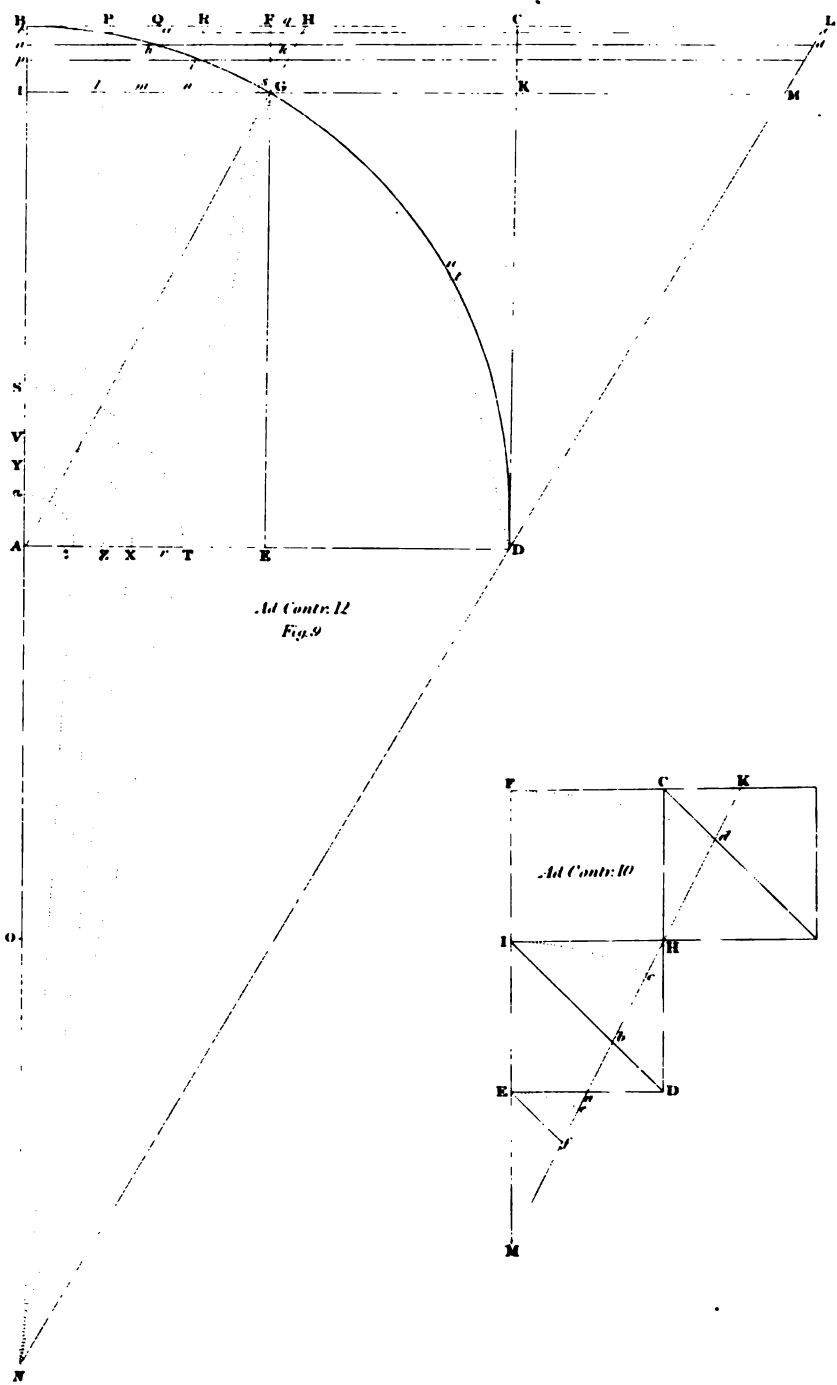


*Principia et Problemata aliquot Geometrica.*

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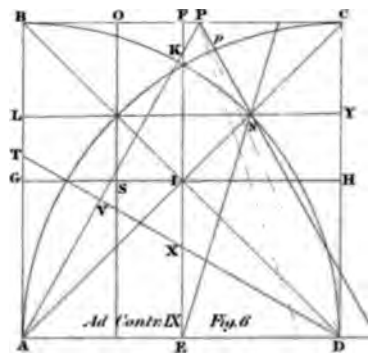
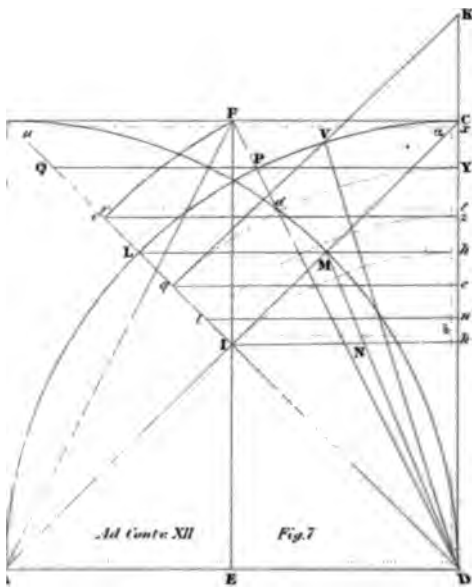
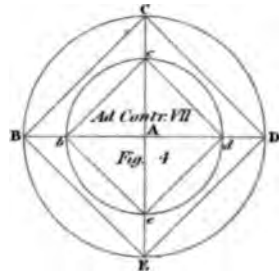
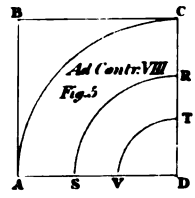
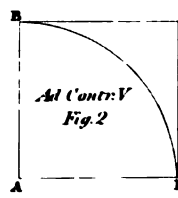
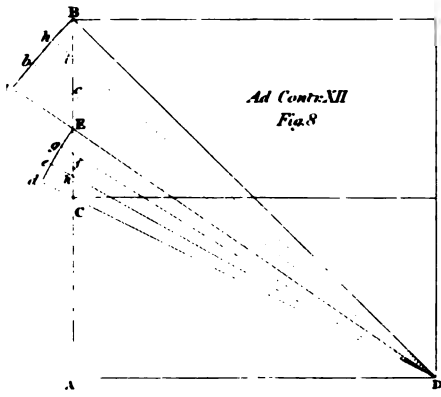
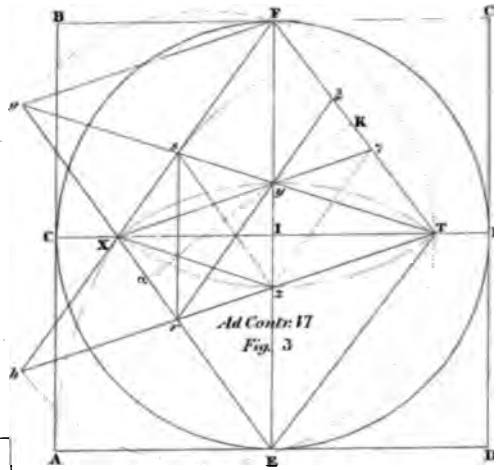
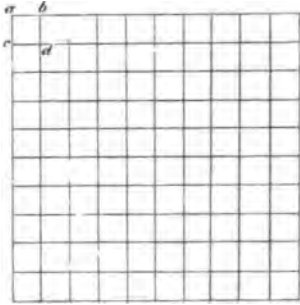


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Fig. 9

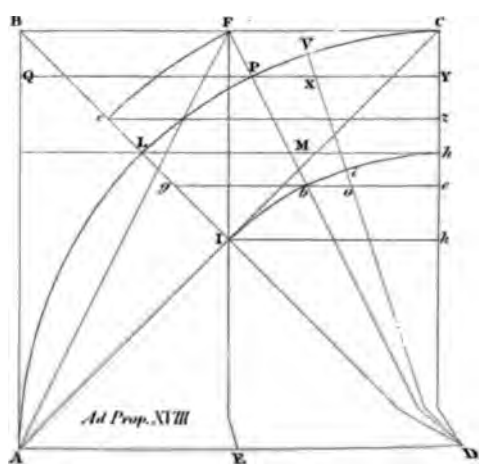
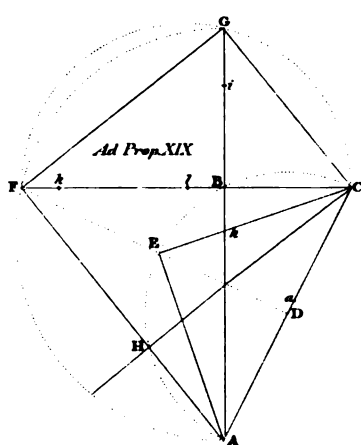
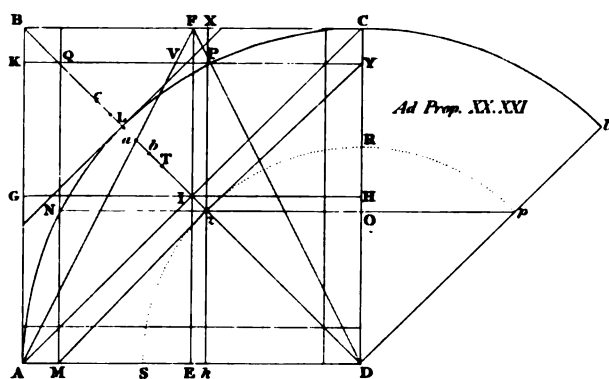
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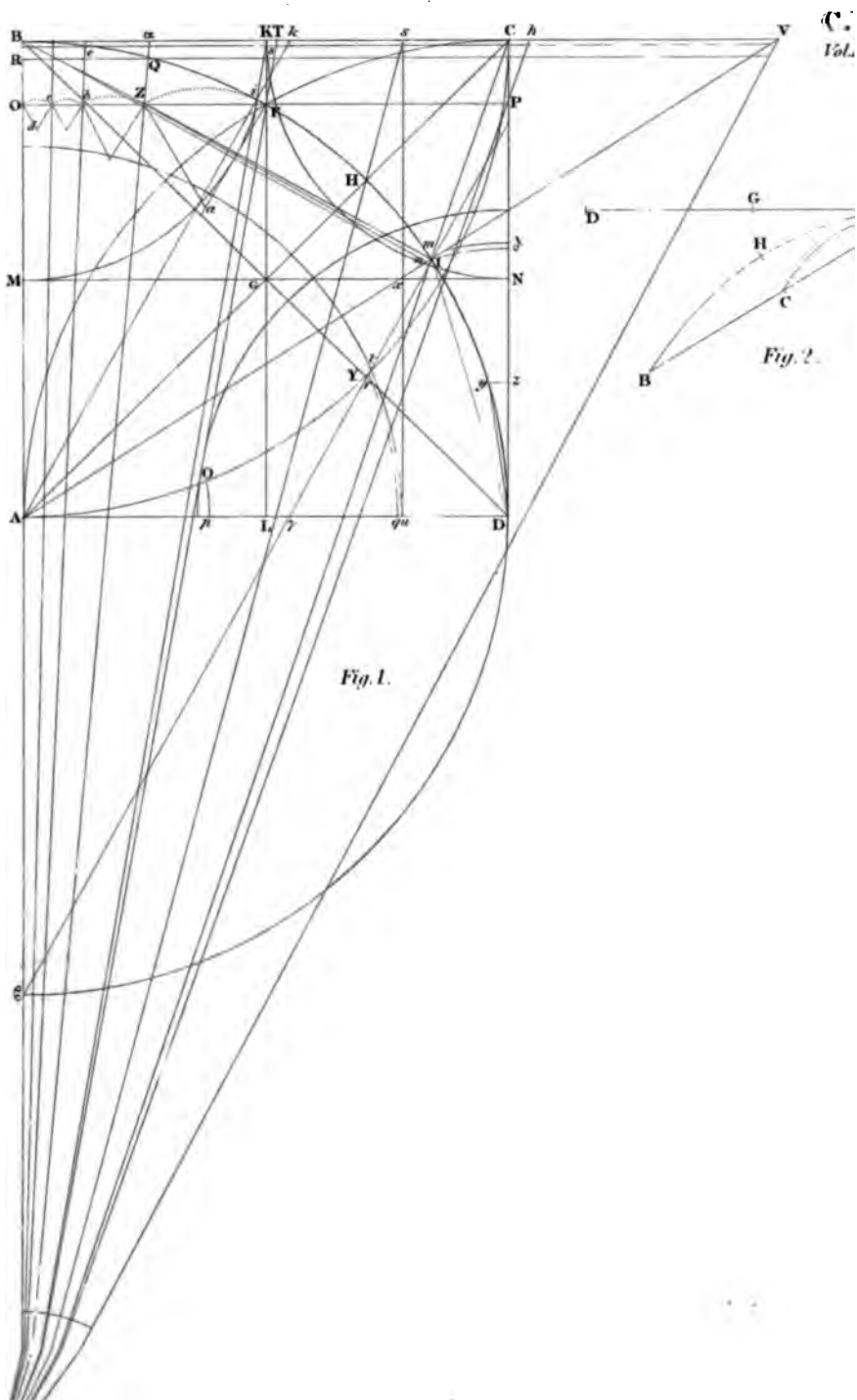
*Ad Contr:IV*  
*Fig.1*





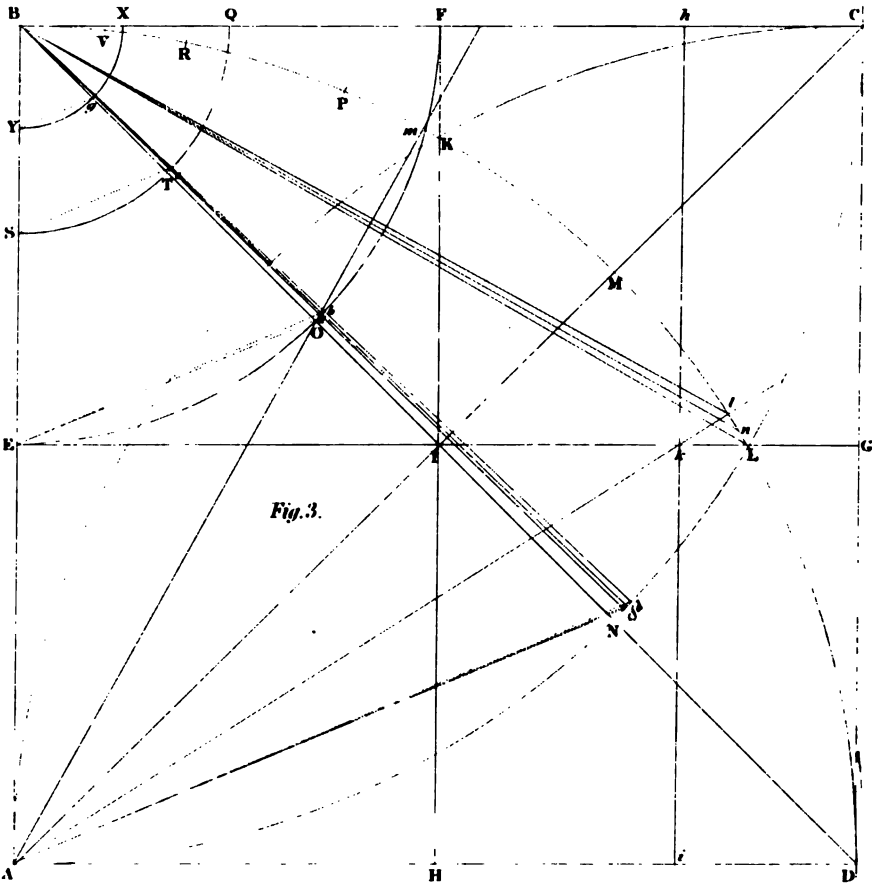














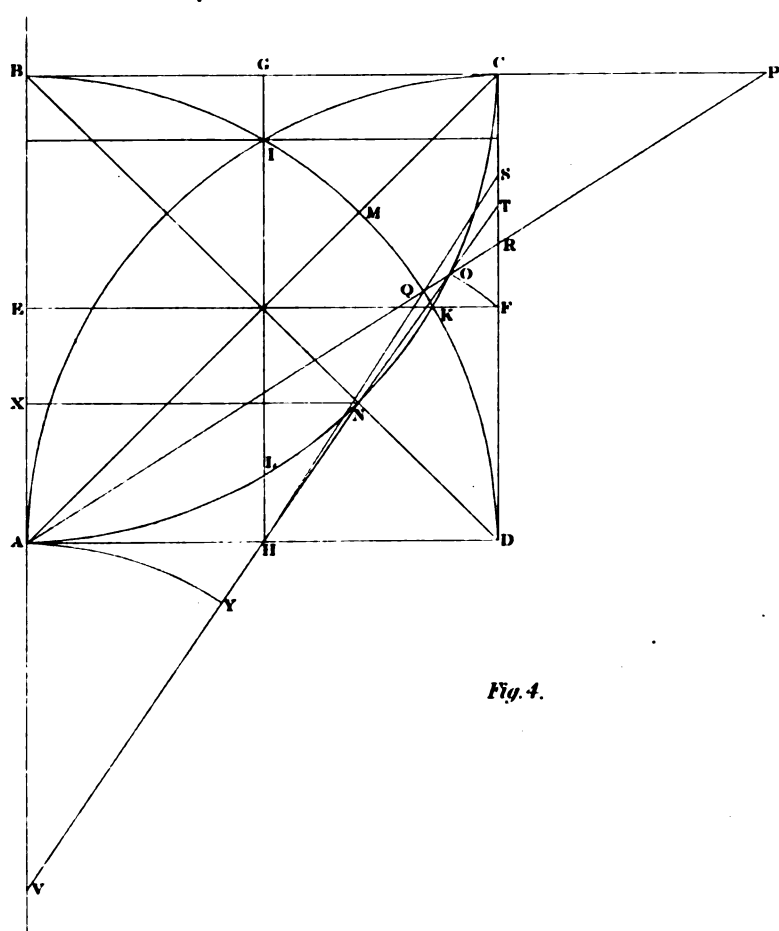
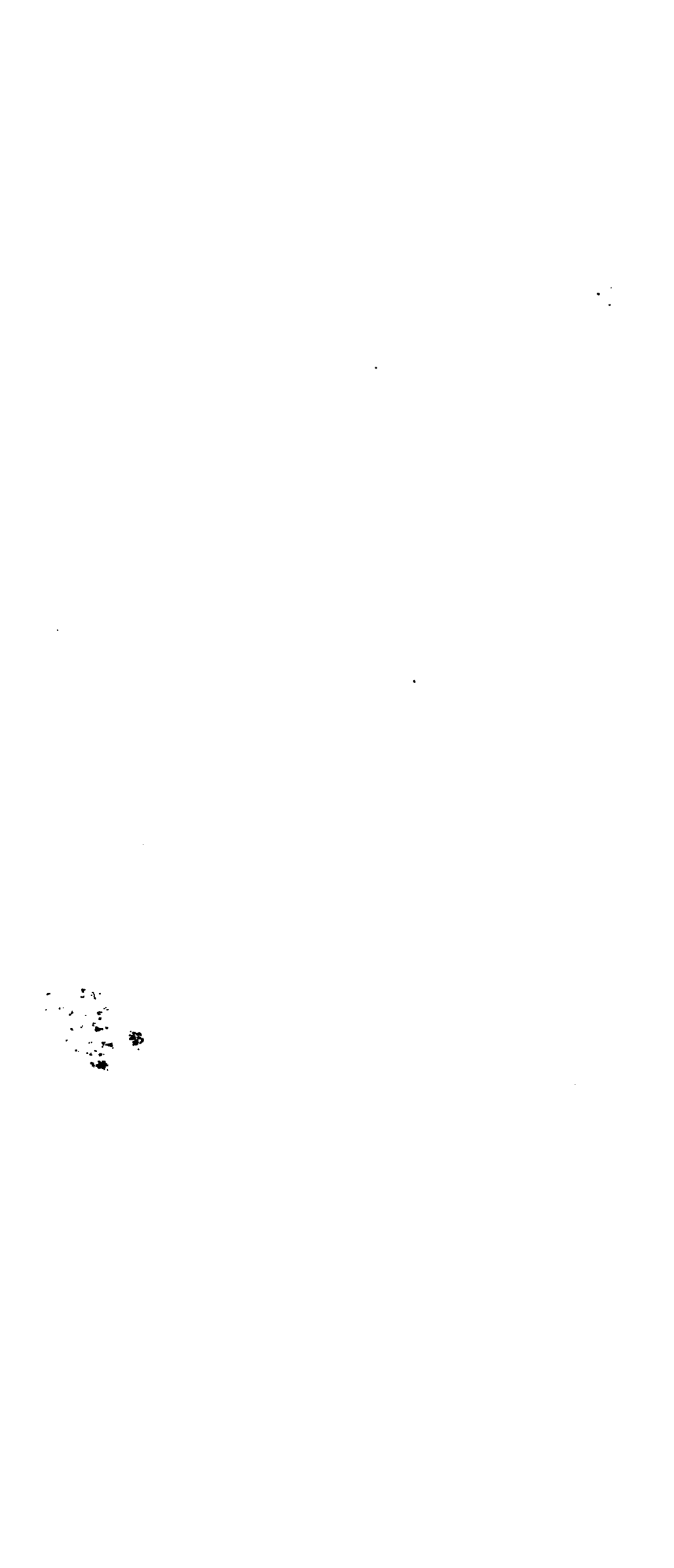
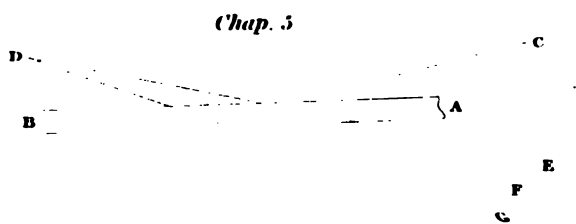
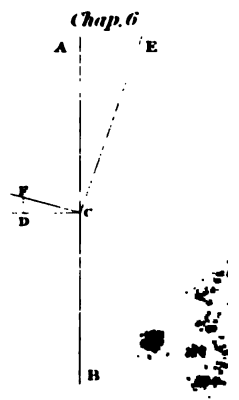
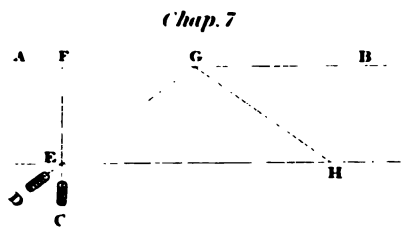
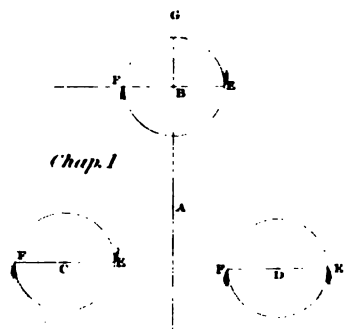
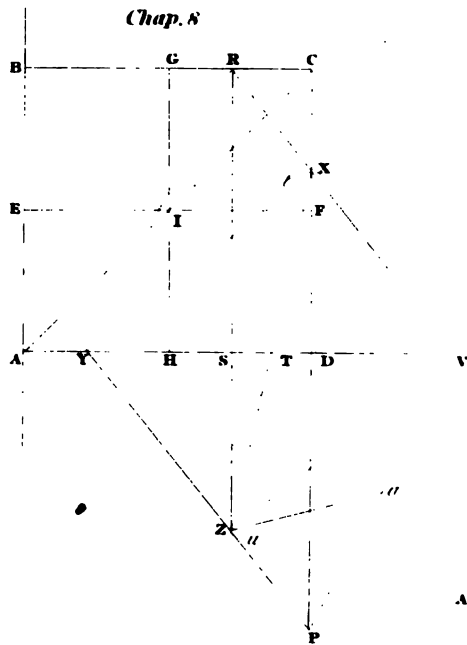


Fig. 4.

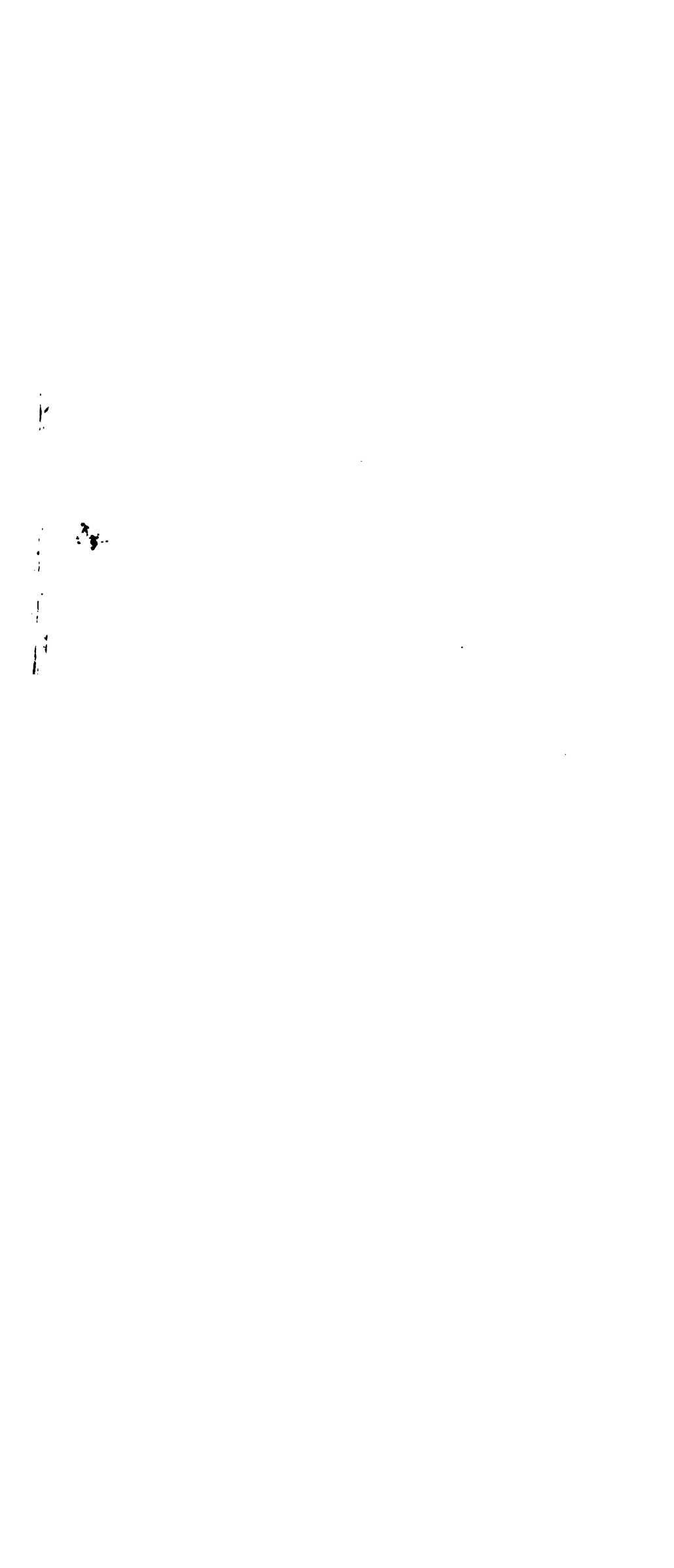


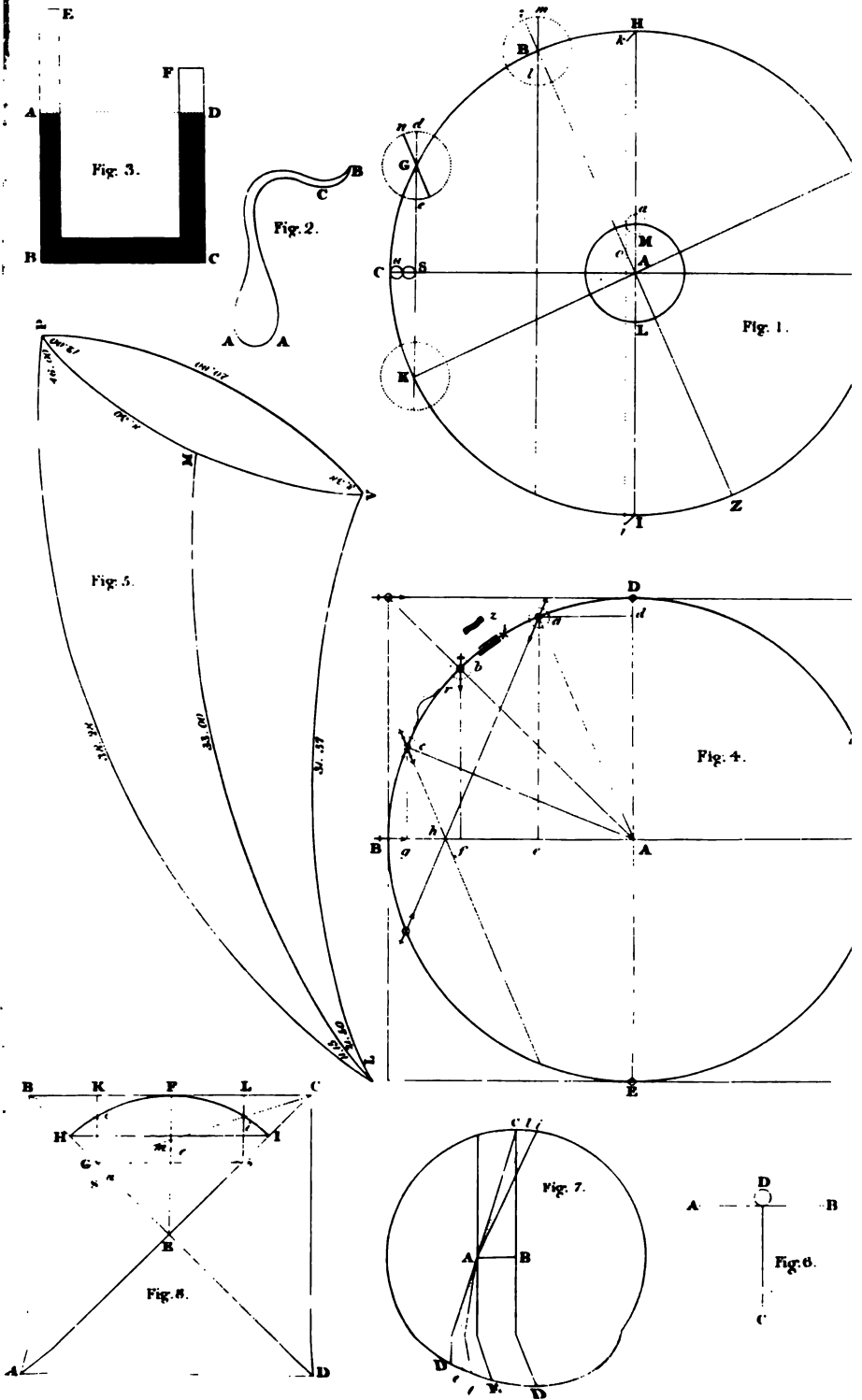






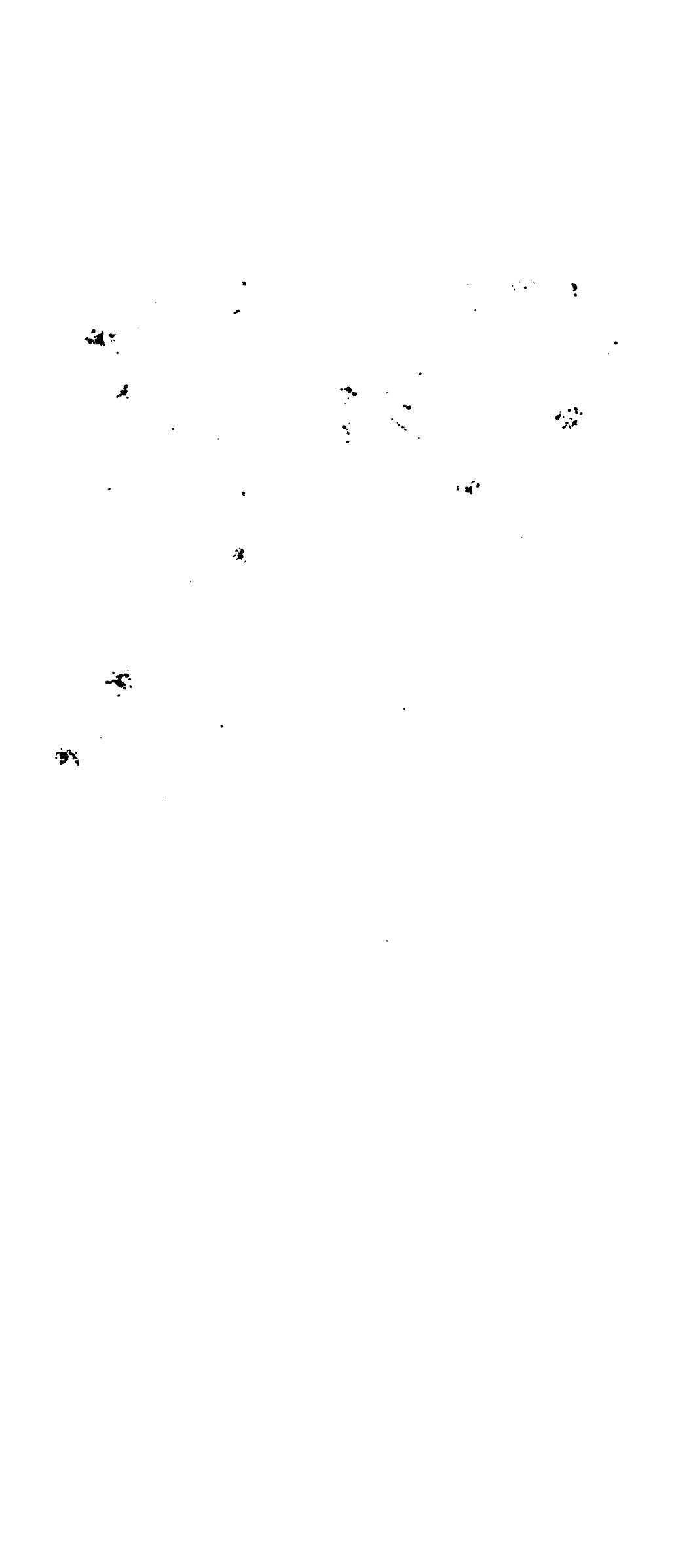


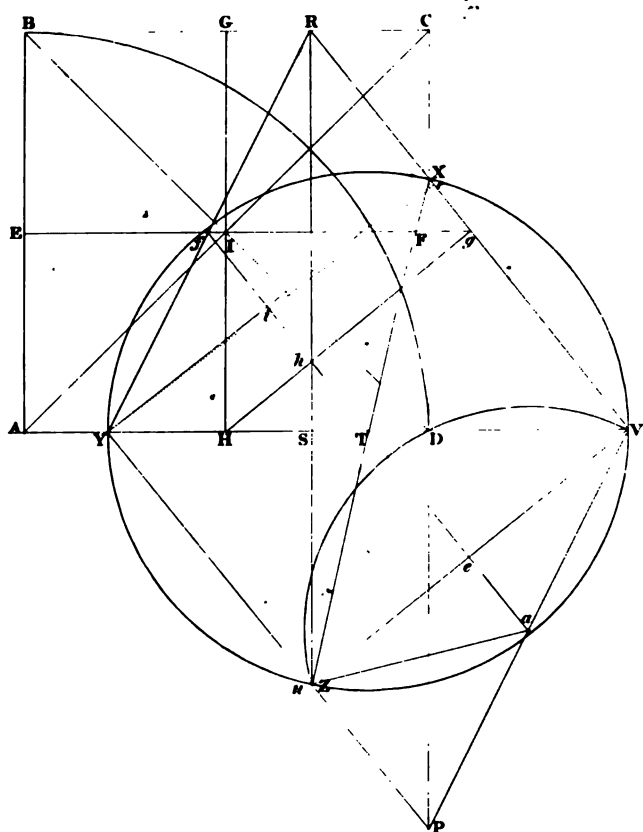


















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